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M E S S I A H.

Bibl. appendix

BEING THE *K*

PROPHECIES CONCERNING HIM
METHODIZED,

WITH THEIR ACCOMPLISHMENTS.

By THOMAS BARKER.

Acts xvii. 11, 12. They searched the Scriptures daily, whether those things were so. Therefore many of them believed.

xviii. 28. Shewing by the Scriptures that Jesus was the Messiah.

L O N D O N :

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M DCC LXXX.

M E S I A H

BRING THE

PROPHETIES CONCERNING HIM

WERE FULFILLED

IN THEIR ACCOMPLISHMENTS



BY THO BARKER

As the author of the book, I have searched the scriptures, and
wherever those things are to be found, I have carefully
collected.

And as the author of the book, I have searched the scriptures, and
wherever those things are to be found, I have carefully
collected.

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P R E F A C E.

THE prophecies have usefully employed the studies and pens of many men; some have treated more largely and generally about them, others have well explained and illustrated particular prophecies; both ways are very proper, to set forth the wisdom, fore-knowledge, and government of the world, by God from whom the prophecies came. Some of those which are already accomplished have been very clearly explained, and shewn to have been so fully and undeniably fulfilled, that whoever will examine the matter without prejudice cannot but see it: but those whose completion is yet future, have more difficulty in them, and it is necessary it should be so; for those who do in event execute God's work, often do it with a wicked design,

to gratify their own pride and ambition; If. x. 5—7. And if they were to be pointed out too plainly, it might prevent their fulfilling them. Though therefore those who are inclined that way, may study, and endeavour to find out the meaning of the prophecies which are yet future, yet we should speak with more caution about them; for some difficulties may yet remain till the event explains them.

The prophecies here attempted to be methodized and explained, are those concerning the Messiah, as proper in this age of infidelity; for if it appears that Jesus was the Messiah, it follows that what he commands must be obeyed, and consequently the vices of the world avoided. My design in drawing up this at first, was to confirm myself and family in the true, firm, and rational belief of Christianity; and with a like intention it is now published. And if by methodizing the prophecies in a new manner, by setting things in a fresh light, or by giving mens minds another call to attend to the subject,
any

any unbelievers shall be convinced, or any who are mistaken about any circumstance be set right, my design will be answered.

The method here taken is to begin with the first general prophecy that there should be a Saviour, and proceed by his nature, relation to us, the expectation of him, his offices, qualities, prophecies, sufferings, death, resurrection, exaltation, and the spreading of the Gospel, to his final kingdom and judgment. The several texts relating to each particular are set together in such order as seemed to convey the clearest idea of the subject; and I have then extracted what seems to be the full and clear meaning of what is quoted under each head. And in the last chapter, I have summed up the substance of what is contained in all the former.

Lyndon, Rutland,
Jan. 11, 1780.

[1]

T H E

M E S S I A H.

C H A P. I.

The Certainty and Manner of the Messiah's coming.

§. 1. *That a Messiah should come.*

GEN. iii. 15. (*Her seed*) shall bruise thy head, and thou shalt bruise his heel. If. ix. 6. Zech. vi. 12.

xxii. 18. In thy seed shall all the nations of the earth be blessed. xii. 3. xxvi. 4. xxviii. 14. Pf. lxxii. 17. Ecclus. xlv. 21.

Deut. xviii. 15, 17, 18, 19. The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me, unto him shall ye hearken.—The Lord said unto me,—‘ I will raise
‘ them up a Prophet from among their brethren, like
‘ unto thee; and will put my words in his mouth,
‘ and he shall speak unto them all that I shall com-
‘ mand him. And it shall come to pass that who-
‘ soever will not hearken unto my words, which he
‘ shall speak in my name, I will require it of him.’

If. xl. 5, 9. The glory of the Lord shall be revealed, and all flesh shall see it together.—Say unto the cities of Judah, ‘ Behold your God.’

B

Hag.

Hag. ii. 7. The desire of all nations shall come.

Mal. iii. 1. The Lord whom ye seek shall suddenly come to his Temple, even the messenger of the covenant whom ye delight in.

—Rom. xvi. 20. The God of peace shall bruise Satan under your feet shortly.

I Joh. iii. 8. The Son of God was manifested that he might destroy the works of the devil. Heb. ii. 14.

Gal. iii. 16. To Abraham and his seed were the promises made. He saith not 'and to seeds,' as of many, but as of one 'and to thy seed,' which is Christ. Acts iii. 25.

Acts iii. 22. Moses truly said unto the fathers, 'A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. vii. 37.

John i. 45. We have found him of whom Moses in the Law, and the Prophets did write, Jesus of Nazareth the son of Joseph.

Luke ii. 10. I bring you good tidings of great joy, which shall be to all people.

The first promise of a Saviour is just after the fall, but distant and indeterminate, only that he should be *one descended from the woman*. This promise is renewed to Abraham, that all nations should be *blessed in his seed*; Haggai therefore calls him '*The desire of all nations*'; and Malachi, *The Lord whom ye seek and delight in*. But Moses describes him more particularly, as *a prophet of the Jews*, who *like him* was to be *the giver of a new law*; so Malachi calls him *the messenger of the covenant*. He was to be the great *revealer of God's will to men*, and is therefore called *The Word of God*; and to him they *must hearken* and obey: but though a Prophet, he is as much greater than one as the Son is above a servant;

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John i. 1.

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Heb. iii. 5, 6.

servant; and therefore Isaiah calls him *The glory of the Lord, and your God.*

The New Testament often refers to these prophecies as fulfilled. *God shall bruise satan under your feet*; Christ is *the seed* to whom the promises were made; *who was foretold* by Moses and all the prophets; he was *the Prophet like Moses* whom all must hear. It was therefore *good tidings of great joy*, when he in whom *all the families of the earth were to be blessed* was born; and, this blessing is by *destroying the works of the devil*, that is, all sin; for those only will be saved who so believe in him as to obey him.

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§. 2. Who he was to be descended from.

Gen. iii. 15. (*The seed of the woman*) shall bruise thy head.

xii. 3. (*Abraham*) In thee shall all families of the earth be blessed, xviii. 18.

xxvi. 4. (*Isaac*) In thy seed shall all the nations of the earth be blessed.

xxviii. 14. (*Jacob*) In thee and in thy seed shall all the families of the earth be blessed.

xlix. 10. (*Judah*) The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come.

Is. xi. 1. (*Jesse*) There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots, 10.

Psa. cxxxii. 11. (*David*) The Lord hath sworn in truth unto David, he will not turn from it, 'Of the fruit of thy body will I set upon thy throne.' Is. ix. 7. Jer. xxiii. 5.

lxxxix. 4, 27. Thy seed will I establish for ever, and build up thy throne to all generations.—I will make him my first born, higher than the kings of the earth. 29.

Is. vii. 13, 14. Hear ye now O house of David, —The Lord himself shall give you a sign, Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel.

Jer. xxxiii. 20, 21. If ye can break my covenant of the day and my covenant of the night, and that there should not be day and night in their season, then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne.

—Ecclus xlv. 21, 22, 23. He assured him (*Abraham*) by an oath, that he would bless the nations in his seed.—With Isaac did he establish likewise—the covenant, and made it rest on the head of Jacob.

Acts iii. 25. The covenant which God made with our fathers, saying unto Abraham, ‘And in thy seed shall all the kindreds of the earth be blessed.’ Mat. i. 1.

Heb. vii. 14. It is evident that our Lord sprang out of Judah. Rev. v. 5.

Rom. xv. 12. Isaiah saith, ‘There shall be a root of Jesse.’

John vii. 42. Hath not the scripture said that Christ cometh of the seed of David, and out of the town of Bethlehem where David was. Mat. xxii. 42. Rev. xxii. 16.

Acts xiii. 23. Of this man’s seed, hath God according to his promise raised unto Israel a Saviour Jesus. Gal. iii. 8. 16.

ii. 30. Knowing that God had sworn with an oath to him, that ‘of the fruit of his loins according to the flesh he would raise up Christ to sit on his throne.’ Luk. i. 32, 69.

The Saviour who should destroy the power of the Devil, and bless not Israel only, but all nations, was to be of the *seed of the woman*, descended from Abraham, Isaac, Jacob, Judah, Jesse, and David. *A king as David was*, yet higher than the kings of the earth, even *God with us*. And this not a fading but an *everlasting kingdom*; for Jeremiah, in whose time the earthly kingdom of the house of David failed, says, that still the covenant of David is *as certain as the*

the seasons. And this Saviour, sometimes called *David their king*, will in the latter days restore the kingdom after it had been long lost.

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The son of Syrach, and the Jews in our Saviour's time, knew by the prophecies that the Messiah must be descended from these Patriarchs, though many did not know the spiritual nature of himself and his kingdom; and the Apostles, to prove that *Jesus was the Christ*, shew that he was descended of that family as foretold, and he was that particular seed in whom the promises were to be fulfilled.

§. 3. *When he should come.*

Gen. xlix. 10. The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come.

Hag. ii. 7. The desire of all nations shall come, and I will fill this house with glory.

Mal. iii. 1. The Lord whom ye seek shall suddenly come to his temple.

Dan. ix. 24, 25. Seventy weeks are determined upon thy people,—to anoint the most holy.—From the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the prince, shall be seven weeks and threescore and two weeks.

Luke ii. 26. It was revealed to him (*Simeon*) by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

—38. (*Anna*) spake of him to all them that looked for redemption in Jerusalem. 25. Mar. xv. 43.

John iv. 25. The woman (*of Samaria*) saith unto him, 'I know that the Messiah cometh which is called Christ.' 29.

Mat. ii. 1, 2. Wise men came from the East to Jerusalem saying, 'Where is he that is born king of the Jews? for we have seen his star in the East, and are come to worship him.'

Gal. iv. 4. When the fulness of the time was come, God sent forth his Son. Eph. i. 10.

Mar. i. 15. The time is fulfilled, and the kingdom of God is at hand. Mat. xvi. 3.

Mat. ii. 1. Jesus was born in Bethlehem of Judea in the days of Herod the king.

The Messiah was to come before the government of Judah ceased, while the temple was standing, and within 490 years after the rebuilding Jerusalem; and Simeon, who from the prophecies was in expectation of his coming, was told he should see him before he died.

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Act. v. 36, 37.

Accordingly about the time of Jesus's birth a general expectation of the Messiah was spread, not only among the Jews and Samaritans, but among the Gentiles also; we find hints of it in several heathen writers as well as the Bible. Of this expectation Theudas and Judas of Galilee probably took advantage, when they drew away followers after them. Christ is therefore said to have come in *the fulness of time*, because the world was then better prepared to receive him than it had been before, and because that was to be the time the Prophets had before pointed it out as such. Jesus was born in the days of Herod, who seems to have been by descent an Idumean; but his family having embraced the Jewish religion, he was as a native Jew; the government was also Jewish, that is, by the law of Moses; the sceptre therefore was not then departed from Judah. Soon after his death the Romans turned out his son, and set a Roman governour over the land, the sceptre therefore was now beginning to depart, but not yet gone; for they were still in their own land, under the law of Moses, and the High-priest and elders still ruled among them. But some time after Jesus's death the Romans took away both their place and nation; their Temple was destroyed, the whole people dispersed, and they have had no settled

Ex. xii. 48.

Joh. xviii. 31.

Act. v. 21.

settled country nor government among them ever since.

§. 4. *Where he was to be born.*

Micah, v. 2. Thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old from everlasting.

Mat. ii. 4, 5, 6. Herod demanded of them where Christ should be born; and they said unto him 'in Bethlehem of Judea, for thus it is written by the Prophet; "And thou Bethlehem in the land of Judah, art not the least among the princes of Judah, for out of thee shall come a governour that shall rule my people Israel."

John vii. 42. Hath not the Scripture said that Christ cometh of the seed of David, and out of the town of Bethlehem where David was. Mat. ii. 1.

—Luke ii. 4—7. Joseph went up—unto the city of David which is called Bethlehem, because he was of the house and lineage of David; to be tax'd with Mary his espoused wife, being great with child.—While they were there—she brought forth her first born Son.

ii. 10, 11, 16. The angel said,—'To you is born this day in the city of David, a Saviour which is Christ the Lord.'—They found—the Babe lying in a manger.

Mat. ii. 8, 11. (*Herod*) sent (*the wise men*) to Bethlehem,—they saw the young child.

The Messiah was to be born not only of the seed of David, but in the same town of Bethlehem; which though a small place in itself, would become remarkable by being the place of his birth: the Jews in our Saviour's time knew and quoted this prophecy concerning the Messiah, and some who did not know, that Jesus who was brought up at Nazareth was born at Bethlehem, objected it against him,

By an especial providence Joseph and Mary were obliged to go from Nazareth to Bethlehem just at that time, and there Jesus was born. An angel declared his birth to some shepherds, and called them to be witnesses that they saw him there that night as a new-born child; and Herod sent the wise men to Bethlehem to find him, who saw him before he was removed from thence.

§. 5. *The manner of his birth.*

If. vii. 14. A virgin shall conceive and bear a Son, and shall call his name Immanuel.

Luke i. 26—35. The angel Gabriel was sent to a virgin espoused to a man whose name was Joseph. —‘Thou shalt conceive and bring forth a Son.’ —‘How shall this be, seeing I know not a man?’ —‘The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee, therefore also that holy thing which shall be born of thee shall be called the Son of God.’—Mat. i. 20. —Mat. i. 18, 25. Before they came together she was found with child of the Holy Ghost.—He knew her not till she had brought forth her first born Son. Luke ii. 7.

22, 23. All this was done that it might be fulfilled which was spoken of the Lord by the Prophet, saying, ‘Behold a virgin shall be with child and shall bring forth a Son, and they shall call his name Emmanuel.’ Which being interpreted is *God with us.*

The Messiah was to be born out of the ordinary course of nature, and in a peculiar manner *of the seed of the woman*, having no earthly father; and this prophecy was repeated by the angel to his mother a little before his birth.

Accordingly we find, that though Mary was engaged to a man, they were not yet come together, her first born son therefore was as the Prophet fore-
told

told without a father, and Matthew refers to Isaiah as being thereby fulfilled.

C H A P. II.

His Nature and his coming into the World.

§. 6. What he is in himself. *Before and above all things.*

MICAH, v. 2. Whose goings forth have been from of old, from everlasting.

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Prov. viii. 22—30. The Lord possessed me in the beginning of his way, before his works of old: I was set up from everlasting, from the beginning, or ever the earth was.—When he prepared the heavens I was there;—Then was I by him as one brought up with him. Eccles. xxiv. 3, 9.

Pf. xlv. 6. Thy throne, O God, is for ever and ever. Heb. i. 8.

—John i. 1. In the beginning was the word, and the word was with God, and the word was God. Phil. ii. 6. 1 Joh. i. 1.

xvii. 5. Father glorify thou me with thine own self, with the glory which I had with thee before the world was. 24. Col. i. 17.

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Heb. i. 3, 4. The brightness of his glory, and the express image of his person, and upholding all things by the word of his power.—Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. 6. 13. Col. ii. 9. Joh. i. 14.

Col. i. 15. Who is the likeness of the invisible God, the first born of every creature. 2 Cor. iv. 4.

Rev. iii. 14. The beginning of the creation of God. Joh. i. 15. The

14 The Son of God *was before all things, in glory with*
God, so as to be himself called God; superior to all
 angels, who are to worship him. And the wisdom
 11 which Solomon and the son of Syrach speak so ex-
 8 altedly of, seems to be the divine wisdom *in the per-*
 11 *son of the Messiah*, who was as one brought up with
 God, and by him when he made the heavens. He
 was *the likeness of the invisible God*, the express repre-
 sentation of his person and glory, and like him has
 the power of upholding all things, and his power is
 said to be for ever. His being is *derived from God*,
 for he is the *first born of every creature*, the *beginning*
of the creation of God; yet in time *before all* and in
 nature *superior to all*.

§. 7. — *The Son and Word of God.*

Pf. ii. 7. Thou art my Son, this day have I begot-
 ten thee.

Luke i. 32. He shall be great, and shall be called
 the Son of the highest.

—Mat. iii. 17. This is my beloved Son in whom
 I am well pleased. xvii. 5. John i. 34.

John i. 14. We beheld his glory, the glory as of
 the only begotten of the Father, full of grace and
 truth.

iii. 16. God so loved the world that he gave his
 only begotten Son, Gal. iv. 4.

Rev. xix. 13. His name is called *The Word of*
God. 1 John i. 1.

John i. 1. In the beginning was the Word, 14.

The Messiah being the next in nature and dignity
 to the supreme God, is called the *Son of God*, his
only begotten, and *beloved Son*. And his *glory, grace,*
and truth, was above all others; by which he spake
 as never man spake; did such works as were never
 seen in Israel, and was tempted, yet without sin.
 And this testimony God bare to him by a voice from
 heaven at his baptism and transfiguration; John the
 Baptist was witness of the one, and the three apostles
 of

Joh. vii. 46.

Mat. ix. 33.

Heb. iv. 15.

of the other. His words by which he taught as one having authority, his works which were beneficial miracles, and his virtues by which he went about doing good, convinced his apostles and others that he was indeed the Messiah. Mat. vii. 29.
Luke vii. 22.
Act. x. 38.

He is also called *the Word of God*, because it was by him God spake and revealed his will to mankind. I. 13.

§. 8. — *In the likeness of the Father.*

Phil. ii. 6. Being in the form of God. Col. ii. 9.

John x. 30—38. I and my father are one.—The Jews answered, ‘Thou being a man makest thyself ‘God.—If he called them gods unto whom the word of God came,—say ye of him whom the Father hath sanctified and sent into the world ‘Thou ‘blasphemest,’ because I said ‘I am the Son of ‘God?’—Believe that the Father is in me and I in him. xiv. 10, 11.

v. 18. Said—that God was his father, making himself equal with God.

xvii. 21—23. That they all may be one, as thou father art in me and I in thee, that they also may be one in us.—That they may be one even as we are one. I in them, and thou in me, that they may be made perfect in one. 11, xiv. 20.

Gal. iii. 28. Ye are all one in Christ Jesus.

Jesus said that God was his Father, that he is in God, and God in him, and is one in and with God. The Jews called this blasphemy, as claiming a nature superior to man and like to God. Jesus answered he who was of so exalted a nature, really superior to man, and the immediate messenger of God to the world, might well claim that likeness. These several expressions implied a union in disposition and manners; of compliance in the inferior, and assistance in the superior: so Christ did always those things which pleased God, and God gave not the Spirit by measure unto him. And so also Jesus prays his disciples may be one as he and God are, they in him, and 6
Joh. viii. 29.
iii. 34.

and he in them : accordingly we find they were all
A^ct. iv. 32. one in Christ Jesus, that is, of one heart and one soul.

§. 9.—*The maker and ruler of all things.*

Eph. iii. 9. God created all things by Jesus Christ.
Heb. i. 10.

1 Cor. viii. 6. One God the Father, of whom are all things,—and one Lord Jesus Christ, by whom are all things.

John i. 3. All things were made by him, and without him was not any thing made that was made.
Heb. iii. 3.

Col. i. 16, 17. By him were all things created, that are in heaven and that are on earth, visible and invisible.—All things were created by him and for him ;—by him all things consist.

Heb. i. 2. Whom he hath appointed heir of all things, by whom also he made the worlds. John iii. 35.

All power, all being, and every thing which exists, is of God ; but the *Son of God* by the appointment of the Father was his minister in making them : and that universally ; things on earth, in heaven, visible and invisible. All things also were created for him ; he is the *heir of all things*, by him all things consist, and he under God is still the ruler over all.

§.—10. *Inferior to, and the messenger of God.*

Deut. xviii. 18. I will raise them up a Prophet,—and will put my words in his mouth, and he shall speak unto them all that I shall command him.

P^s. xlv. 7. God even thy God hath anointed thee with the oil of gladness. P^s. ii. 6. lxxxix. 27.

If. xlii. 1. Behold my servant whom I uphold, mine elect in whom my soul delighteth ; I have put my spirit upon him. Zech. iii. 8.

lii. 13. My servant shall deal prudently. liii. 11.

—Col. i. 19. It pleased the Father that in him should all fulness dwell.

John

John xiv. 28. My father is greater than I.
viii. 42. I proceeded forth and came from God,
neither came I of myself, but he sent me, vii. 28. x.
36. Gal. iv. 4.

iii. 34. He whom God hath sent speaketh
the words of God, for God giveth not the Spirit
by measure unto him. 32. xvii. 8.

xiv. 10. The words that I speak unto you, I speak
not of myself; but the Father that dwelleth in me,
he doth the works. xiii. 49. vii. 16. Acts ii. 22.

xvii. 4. I have finished the work which thou
gavest me to do. xv. 15 iv. 34.

7. They have known that all things whatsoever
thou hast given me are of thee. xiv. 24. v. 19.

vi. 38. I came down from heaven not to do mine
own will; but the will of him that sent me. v. 30.
xiv. 31.

The Son of God of whom so exalted a description
is given when compared with the creatures, is yet,
when compared with the supreme God his inferior
and servant; God is *his God and Father*, who *sent*
him to his people, gave him his message to them,
assisted him while on earth, *caused him to be afflicted*,
delivered, *exalted*, and *made him king*, and for his
prudent execution of this commission, his soul *was*
delighted in him.

To the good pleasure of the Father is ascribed the
fulness of the Son; he came not of himself, but God
who is *greater than he sent him*; the doctrine he
taught was *the words of God*, the miracles he
wrought were done *by the power of God*, he did no-
thing *of himself*, nor sought *his own will*; but his
delight was to finish the *work of him who sent him*.

§. 11. What he is to us. *The representative of the*
Father.

Exod. xxxiii. 20. Thou canst not see my face;
for there shall no man see me and live.

Wisd. vii. 26. Wisdom is the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of his goodness.

Ezek. i. 26. Upon the likeness of the throne was the likeness as the appearance of a man above upon it.

—1 Tim. vi. 16. Whom no man hath seen nor can see. 1 John iv. 12.

John v. 37 Ye have neither heard his voice at any time nor seen his shape. vi. 46.

i. 18. No man hath seen God at any time; the only begotten Son which is in the bosom of the Father he hath declared him.

Col. i. 15. Who is the image of the invisible God. 2 Cor. iv. 4. Heb. i. 3.

God *cannot be seen* by human eyes, the divine wisdom mentioned above seems to have been *his representative* to man; and when the glory of the Lord was departing from the Temple, then about to be destroyed, Ezekiel saw this *representative of God in the likeness of a man*: a proper appearance of him who was afterward to take flesh.

The account in the New Testament is the same; no man hath *ever seen or heard* the supreme God, nor can do so. The Son of God the next being to him, and the proper *representative of the invisible God*, has been from the beginning the *Word of God*; and wherever God is said to have appeared to man, it seems to have been this his Son and Word, who under him ruled the world, and represented and revealed him to his people.

§. 12. — *Ruler of the Jews under the Law.*

Ecclus. xxiv. 8, 12. He that made me caused my tabernacle to rest, and said, 'Let thy dwelling be in Jacob, and thine inheritance in Israel.'—I took root in an honourable people, even in the portion of the Lord's inheritance.

Deut.

Deut. xxxii. 9. The Lord's portion is his people, Jacob is the lot of his inheritance. Ex. xxxiii. 13.

Ex. xxxiii. 12.—16. Moses said, 'Thou hast not let me know whom thou wilt send with me;'—and he said, 'My presence shall go with thee, and I will give thee rest.' And he said unto him, 'If thy presence go not with me carry us not up hence, for wherein shall it be known here that I and thy people have found grace in thy sight, is it not in that thou goest with us? so shall we be separated I and thy people from all the people that are upon the face of the earth.' xxxiv. 9.

Is. lxiii. 9. The angel of his presence saved them. Ex. xxiii. 20, 21.

Josh. v. 14. As captain of the Lord's host am I now come.

Angels are ministering spirits, not only to particular persons, but to whole kingdoms; so the Lord divided the nations to the care of *particular angels*. Heb. i. 14. Mat. xviii. 10. Deut. xxxii. 8. (LXX.) Daniel speaks of the prince of Persia, of Greece, and Michael your prince, one of the chief princes. Dan. x. 13, 20, 21.

While under the Old Testament, the Jews were the peculiar people of God, the *Messiah himself* was their particular appointed guardian, called for distinction, the *angel of his presence*: by this they were distinguished from other nations, who were under common angels. When they set up the golden calf he threatened to forsake them, and leave them also to a common angel, which made the people mourn; but on Moses's prayer he promised *his presence should still go with them*. And we find the *Captain of the Lord's host* received homage from Joshua, which a common angel would not do. Ex. xxxiii. 2-4. Judg. xiii. 16. Rev. xxii. 9.

§. 13.—*Head of the Church under the Gospel.*

Is. lxi. 1, 2. The Spirit of the Lord God is upon me.—To proclaim the acceptable year of the Lord.

lix. 20. The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob.

Hag.

Hag. ii. 7. The desire of all nations shall come.

If. liii. 12. He made intercession for the transgressors.

—Heb. i. 2. (God) hath spoken unto us by his Son, whom he hath appointed heir of all things.

Rev. xix. 13. John viii. 12.

1 Tim. ii. 5. There is one Mediator between God and man, the man Christ Jesus. Heb. ix. 15.

John iv. 14. The Father sent the Son to be the Saviour of the world. John iii. 16. Mat. i. 21.

John i. 16. Of his fulness have we all received.

Heb. vii. 25. He ever liveth to make intercession for them. 1 John ii. 1.

Phil. ii. 11. Every tongue should confess that Jesus Christ is Lord. Mat. xxviii. 18.

Col. i. 18. He is the head of the body the church. Eph. i. 22, 23.

Though the Jews were once the peculiar people of God, that distinction was not to last always. The Messiah was to come to proclaim that acceptable time when he would redeem not Jacob only but all nations, and intercede for all transgressors who turn from sin.

This office of the Messiah of which the Prophets spake is more fully described in the New Testament.

He it is who declared to us the will of God; he is the Mediator between God and man; he came as a

Saviour to declare forgiveness of sins upon repentance; by him we have received full assistance in the gift of

the Holy Ghost; he it is who intercedes for us at God's right hand; he it is we must acknowledge as

Lord of all; and who is the head, lawgiver ruler, and rewarder of the church of God. These several

offices will be more fully treated on in chap. VI.

§. 14. His coming down from heaven.

1 Cor. xv. 47. The first man is of the earth earthy, the second man is the Lord from heaven.

John iii. 13.

John xvi. 28. I came forth from the Father and am come into the world, again I leave the world and go to the Father, viii. 42. xiii. 3.

viii. 23. I am from above,—I am not of this world.

vi. 62. What if ye shall see the Son of man ascend up where he was before, 38.

iii. 31. He that cometh from heaven is above all.

xvi. 30. By this we believe that thou camest forth from God, 27. xvii. 8. Mar. i. 38.

Jesus was not a mere man who began to be when he was born into the world, but *was before* with the Father in heaven; was the Lord, who was *greater than all*; and came down from thence on a message which God sent him to do; and when he had finished the work committed to him he went up again into heaven, where *he was before*.

§. 15. Laying aside his glory.

If. liii. 2, 3. He hath no form nor comeliness, and when we shall see him there is no beauty that we should desire him.—A man of sorrows and acquainted with grief, lii. 14.

Pf. xxii. 6. I am a worm and no man, a reproach of men and despised of the people.

—2 Cor. viii. 9. Though he was rich, yet for your sakes he became poor.

Phil. ii. 6, 7. Being in the form of God—made himself of no reputation, (*ἐκένωσεν*, *he emptied or debased himself*) and took upon him the form of a servant, and was made in the likeness of men.

Mat. viii. 17. Himself took our infirmities and bare our sicknesses.

xx. 28. The Son of man came not to be ministered unto, but to minister. Luke xxii. 27.

The Son of God who *was in glory* with the Father before the world was, and in the *form of God*, emptied himself, *laid aside that Glory*, and demeaned

ed himself to become man, and was subject to the infirmities of human nature. He did not even appear in glory as a man, but as the Prophets say, had *no form nor comeliness*, was reproached and despised.

Mat. viii. 20. So also the apostles say he had not where to lay his head, he came in *a low station* without education, Joh. vii. 15. having never learned letters, endured the contradiction of sinners, and at last suffered death as a criminal.

§. 16. His taking flesh.

Is. xl. 5. The glory of the Lord shall be revealed, and all flesh shall see it.

Ezek. i. 26. Upon the likeness of the throne was the likeness as the appearance of a man.

Dan. vii. 13. One like the Son of man came.

Is. vii. 14. A virgin shall conceive and bear a Son, and shall call his name Immanuel. ix. 6.

Luke i. 31, 35. Thou shalt conceive and bring forth a Son, and shalt call his name Jesus,—that holy thing which shall be born of thee shall be called the Son of God. Mat. i. 21.

—John i. 14. The Word was made flesh and dwelt among us. 1 Tim. iii. 16. 1 Joh. i. 1.

Heb. ii. 14. As the children are partakers of flesh and blood, he also himself likewise took part of the same. Col. ii. 9.

Phil. ii. 7. He was made in the likeness of men.

Gal. iv. 4. God sent forth his Son made of a woman. Rom. viii. 3.

Luke ii. 11. Unto you is born this day in the city of David, a Saviour, which is Christ the Lord. 7. Mat. i. 25.

The Son and glory of God was to appear *visibly to men*, be in the form of man, and be *born as a child* among us; and under that form he appeared beforehand to the prophets Ezekiel and Daniel; and a little before his birth, the angel informed Mary that the child she was to bear should be also the Son of God.

So

So also in the Gospel, the *Word was made flesh*, and was as the *children of flesh and blood*, born of a woman; and the shepherds as directed saw him that night as a *new born child*.

C H A P. III.

Of the Messiah's Fore-runner, and his
and other testimonies to Christ.

§. 17. His Fore-runner's coming.

MAL. iii. 1. I will send my messenger and he shall prepare the way before me; and the Lord whom ye seek shall suddenly come to his temple.

Is. xl. 3, 5. The voice of him that crieth in the wilderness, 'Prepare ye the way of the Lord.'—and the glory of the Lord shall be revealed.

Luke i. 17. He shall go before him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord. 76.

—Mal. iv. 5. I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord.

N. B. The Septuagint and Syriak version here say *Elijah the Tisbite*.

Mar. i. 2, 3, 4. As it is written in the Prophets, 'Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, 'Prepare ye the way of the Lord, make his paths straight.'

John did baptize in the wilderness. Mat. iii. 1, 3.
 Luke iii. 4. John i. 23.

John iii. 28. I said, I am not the Christ, but that
 I am sent before him. i. 8.

Acts xiii. 23, 24. God, according to his promise,
 raised unto Israel a Saviour Jesus; when John had
 first preached before his coming the baptism of re-
 pentance. x. 37.

Mat. xvii. 11, 12. Elijah truly shall first come
 and restore all things. But I say unto you, that
 Elijah is come already.

Isaiah and Malachi foretold that a messenger should
 come first to *prepare the way* for the Messiah, and
 make the people fit to receive him, and to raise in
 them an expectation of him; and this was repeated
 to John's father just before his birth, and by him
 just afterward, that John should be the *immediate*
forerunner of the Messiah, to prepare the people for
 him by *turning their hearts* and mending their lives,
 1 K. xviii. 39. as Elijah had turned those in his time from Baal.
 And the apostles take notice that this was fulfilled in
 John, who came and did as the prophets foretold;
 and that Jesus came when John had *prepared the*
way.

Malachi, chap. iv. mentions that *Elijah should*
come; but that chapter relates to the *great and*
dreadful day of the Lord, when the wicked should
 be burned up and the righteous healed, that great
 day of separation of the righteous from the wicked;
 Joh. i. 21. John therefore said *he was not Elijah*; and Jesus,
 speaking of John as already come as his forerunner,
 seems to hint at a future coming of Elijah *to restore*
all things; there seems therefore to be two comings
 of Christ's forerunner as well as of himself; John
in the spirit and power of Elijah, to prepare the Jews
 for his first coming to establish the Gospel; and
 probably Elijah himself, to turn the hearts of men
 more universally, before his second coming to judge-
 ment;

ment; lest he come and smite (not the Jews only, but) *the Earth* with a curse.

§. 18. That John was this Forerunner.

John i. 6, 7. There was a man sent from God whose name was John; the same came for a witness to bear witness of the light, that all men through him might believe. 8. 31.

Mat. iii. 3. This is he that was spoken of by the prophet Isaiah.

Luke vii. 27, 28. This is he of whom it is written, 'Behold I send my messenger before thy face, which shall prepare thy way before thee.' For I say unto you among those that are born of women there is not a greater prophet than John the baptist. Mat. xi. 10.

Mat. xvii. 10—13. Why say the Scribes that Elijah must first come?—Elijah truly shall first come and restore all things: but I say unto you that Elijah is come already.—The disciples understood that he spake unto them of John the Baptist. Mar. ix. 12. Mat. xi. 14.

John was the man who was sent before, to prepare the way for, and bear witness to Christ; and is therefore said to have a greater office than any former prophet, who only foretold him at a distance. And Jesus, beside pointing at the yet future coming of Elijah, testifies that John the baptist was that Elijah whom the Scribes justly expected to prepare the way before the Messiah appeared.

17

§. 19. Who John was not, and who he was.

Luke iii. 15. All men mused in their hearts of John, whether he were the Christ or not.

John i. 8, 20—23. He was not that light, but was sent to bear witness of that light.—John confessed, 'I am not the Christ; Art thou Elijah?' he saith, 'I am not; Art thou that prophet?' and

he answered 'No — Who art thou? — I am the
'voice of one crying in the wilderness, 'Make
'straight the way of the Lord,' as said the prophet
'Isaiah.'

Acts xiii. 25. John said, 'Whom think ye that I
'am? I am not he.'

John iii. 28. Ye yourselves bear me witness that I
said 'I am not the Christ, but that I am sent before
'him.'

John coming as a prophet about the time the
Messiah was expected, some fancied him to be he;
others thought him to be Elijah whom they expected
to prepare the way for the Messiah; others that he
was one of the old prophets risen again; others also
that he was the great prophet like Moses, whom they
expected, but were not aware that it meant the
Messiah himself. But John declared himself to be
none of these, but to be that person, who as the
prophets foretold should prepare the way for the
Messiah's coming, and as the Angel and Zachariah
mentioned, should come in the spirit and power of
Elijah.

Mat. xvi. 14.

Joh. vii. 40.

34

§. 20. John's testimony, of *Jesus's superiority*.

Mar. i. 7, 8. John preached, saying, 'There
'cometh one mightier than I after me, the latchet
'of whose shoes I am not worthy to stoop down and
'unloose. I indeed have baptized you with water,
'but he shall baptize you with the Holy Ghost.'

Mat. iii. 11. Luke iii. 16. Act. xiii. 25.

John i. 26, 27. There standeth one among you
whom ye know not; he it is who coming after
me is preferred before me. 15. for he was before me.

30.

Mat. iii. 14. Jesus cometh—to John to be bap-
tized of him; but John forbad him, saying, 'I have
'need to be baptized of thee, and comest thou to
'me?'

John

John iii. 30, 31. He must increase, but I must decrease; He that cometh from above is above all, he that is of the earth is earthly.

Acts i. 5. John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence. xi. 16.

John bare witness that a much greater than he was coming after him, whom he was not worthy to serve, and who, though appearing after him, was really before him both in time and dignity, and by whose baptism the gift of the Holy Ghost would be conveyed; being not as himself of the earth, but God's messenger from heaven, whose glory would accordingly increase. Him John declined baptizing as more fit to baptize him; yet on Jesus's insisting on it he did it. Jesus also just before his ascension testified, that he would, as John had foretold, shortly give the Holy Ghost to his disciples.

14

§. 21. — *That Jesus was the Messiah.*

John i. 33, 34. I knew him not; but he that sent me to baptize—said, 'Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost.' And I saw, and bare record that this is the Son of God. 31.

Luke iii. 21, 22. Jesus being baptized and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him. Mat. iii. 16. Mar. i. 10.

John i. 32. John bare record saying, 'I saw the Spirit descending from heaven like a dove, and it abode upon him.'

29, 30. John seeth Jesus coming to him and saith, 'Behold the lamb of God which taketh away the sin of the world; this is he of whom I said, "After me cometh a man which is preferred before me, for he was before me." 15, 36.

Acts xix. 4. John baptized—saying—that ‘ they should believe on him which should come after him,’ that is, on Christ Jesus.

John bare witness to a person *who should come after him*. He did not at first know who that person was; but God gave him a sign to know him by, and John saw it fulfilled in the Spirit *descending visibly* and remaining on Jesus at his baptism: after which he openly testified that *Jesus was the Christ*, whom he had spoken of, prepared the way for; and who so far excelled him. And to this testimony of John both Jesus and his apostles refer the Jews.

42

Joh. v. 33.

§. 22. The coming of the Holy Ghost upon him.

If. xi. 2. The Spirit of the Lord shall rest upon him.

xl. i. Behold my servant whom I uphold, mine elect in whom my soul delighteth, I have put my Spirit upon him. Mat. xii. 18.

lxi. i. The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek. Luke iv. 18.

—Mat. iii. 16. When Jesus was baptized—the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him. Mar. i. 10. Luke iii. 22. John i. 32, 33.

John iii. 34. God giveth not the Spirit by measure unto him.

Acts x 38. God anointed Jesus of Nazareth with the Holy Ghost and with power.

Isaiah foretells that the Spirit of God should be given to the Messiah; the spirit of wisdom, power, knowledge, fear of God, preaching, doing good, and ruling his church. The *descent of the Spirit upon him* was the sign by which John was to know him, which accordingly came to pass at his baptism, and John testified that he saw it. Jesus quoted Isaiah's prophecy as then *fulfilled in him*; and Peter shews to
Cornelius,

Cornelius, that Jesus was *thereby declared to be Lord* of all.

§. 23. Voices from heaven.

If. xlii. 1. Mine elect in whom my soul delighteth.

Mar. i. 11. (*At his baptism*) There came a voice from heaven, saying, 'Thou art my beloved Son in whom I am well pleased.' Luke iii. 22. Mat. iii. 17. xii. 18.

Mat. xvii. 5. (*At his transfiguration*) A bright cloud overshadowed them, and behold a voice out of the cloud which said, 'This is my beloved Son in whom I am well pleased, hear ye him.' Mar. ix. 7. Luke ix. 35.

2 Pet. i. 16—18. We were eye-witnesses of his majesty; for he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, 'This is my beloved Son in whom I am well pleased.' And this voice which came from heaven we heard when we were with him in the holy mount.

John xii. 20—30. (*When Greeks came to him*) Certain Greeks—came—saying, 'Sir, we would see Jesus.'—Jesus answered—'the hour is come that the Son of man should be glorified.—Father glorify thy name,' then came there a voice from heaven, saying, 'I have both glorified it and will glorify it again.' The people therefore that stood by and heard it said, that, 'it thundered;' others said, 'an angel spake to him;' Jesus answered and said, 'This voice came not because of me, but for your sakes.'

The character Isaiah gives of the Messiah is, *the chosen servant of God in whom he delights*; which is the same that God testified of Jesus at his baptism by a voice from heaven; this was again repeated when the apostles were witnesses of his majesty in the mount, and a command was added to *bearken to him*,

as they were ordered to do to the prophet like Moses when he should come; a third voice also testified to his shewing forth the glory of God, when he began to converse *with Gentiles*, to whom his Gospel was afterward to be more fully preached.

§. 24. The Spirit's testimony. *In old time.*

1 Pet. i. 10, 11. Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you; searching what or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ.

John i. 45. We have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth the son of Joseph.

v. 46. If ye had believed Moses, ye would have believed me, for he wrote of me.

Luke xxiv. 44. All things must be fulfilled which were written in the Law of Moses, and in the Prophets, and in the Psalms concerning me. Act. iii. 18. xxvi. 22.

27. Jesus beginning at Moses and all the prophets, expounded unto them in all the scriptures the things concerning himself. 46. Act. x. 43.

Acts xvii. 11, 12. They searched the Scriptures daily whether those things were so; therefore many of them believed.

The Prophets, by the inspiration of the Holy Ghost, foretold Christ *many ages before*, and the several circumstances about him. Moses, the Psalms, and the later Prophets, are *full of prophecies* about him. Philip assures Nathaniel that Jesus was the Christ, because he fulfilled what the Prophets had said concerning him. Jesus referred his hearers to Moses for a proof that he was the Messiah, and after his resurrection explained to his apostles the many prophecies fulfilled in him, particularly those about his sufferings,

sufferings, which the Jews had not understood before, To the same the Apostles refer their readers for a proof of what they taught; and the Bereans were converted by comparing the prophecies with their accomplishment in Christ.

§. 25. —*Under the Gospel.*

John xv. 26, 27. When the Comforter is come—he shall testify of me, and ye also shall bear witness, Act. v. 32. 1 John v. 6.

xiv. 26. He shall teach you all things, and bring all things to your remembrance. 1 John ii. 20. 27.

xvi. 8, 9. He will reprove the world—of sin, because they believe not on me.

Mat. x. 20. It is not ye that speak, but the Spirit of your Father which speaketh in you. Mar. xiii. 11.

—Heb. ii. 4. God bearing them witness—with divers miracles, and gifts of the Holy Ghost.

1 Cor. xii. 8—10. To one is given by the Spirit the word of wisdom,—knowledge,—faith,—healing,—miracles,—prophecy,—discerning of spirits,—tongues.

Acts vi. 10. They were not able to resist the wisdom and the Spirit by which he spake. Luke xxi. 15. xii. 12.

Jesus promised to give the Holy Ghost to his disciples, to enable them to bear the fuller testimony to him; which he did by reminding them of what Jesus had taught, and guiding them into all truth, by knowledge, faith, and miracles, which are his gift; by a wisdom in time of persecution none could withstand, and by a courage none could overcome. Thus were the Spirit and the Apostles joint witnesses to Jesus, and justly condemned the world which would not believe in so full a testimony.

C H A P. IV.

That there should be a new Covenant.

§. 26. That a new covenant should be made.

JER. xxxi. 31—34. Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel,—not according to the covenant that I made with their fathers:—This shall be the covenant that I will make,—I will put my law in their inward parts, and write it in their hearts:—They shall all know me from the least of them unto the greatest of them. If. lix. 21. Ez. xxxvi. 27.

Ez. xxxvii. 26. I will make a covenant of peace with them, it shall be an everlasting covenant.

If. lv. 3. I will make an everlasting covenant with you, even the sure mercies of David. lxi. 8. Jer. xxxii. 40. Ez. xxxiv. 25.

Dan. vii. 13, 14. One like the Son of man came—to the ancient of days,—and there was given him dominion and glory and a kingdom. If. xlii. 6.

If. lxxv. 15. The Lord God shall slay thee, and call his servants by another name. lxii. 2.

—Heb. viii. 7, 8, 13. If that first covenant had been faultless, then should no place have been sought for the second; for finding fault with them he saith, 'Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel,'—In that he saith *a new covenant* he hath made the first old. x. 9. Rom. viii. 2.

vii. 18, 19. There is a disannulling of the commandment going before for the weakness and unprofitableness thereof; for the Law made nothing perfect, but the bringing in of a better hope did.

viii. 6. Now hath he obtained a more excellent ministry, by how much also he is the mediator of a better

better covenant, which was established upon better promises. vii. 22. ix. 15. xii. 24. 2 Cor. iii. 6.

Luke xxii. 20. This cup is the new covenant in my blood. Mat. xxvi. 28. Mar. xiv. 24. 1 Cor. xi. 25.

The Jews had been often grossly ignorant of the Law of Moses, and had perversely broken it; but God tells them he would in future times make *a new covenant* with them, different from that, when the will of God should be better known, and be obeyed from the heart, not in form only; and should not be *a burthensome law* like that of Moses, but *a covenant of peace*; not temporary as his, but *eternal* in the Messiah, being a restoration of the kingdom promised to the seed of David, whose kingdom was to be universal, and never to be destroyed. In his time the Jews would be cast off, and God's people called *by another name*, the Christian church being established instead of the Jewish. 47

The prophecy of Jeremiah is quoted as fulfilled, when the imperfect law of Moses gave way to the more perfect law of Christ, of which he is the Mediator and head. *This new and everlasting covenant* is better, and founded on better promises than the former; the preachers of it had therefore a more excellent office. The commencement of this new covenant is at the death of Christ; for before that John and Jesus both say, 'The kingdom of heaven *is at hand*;' but after that he says, *all power is given to me in heaven and on earth.* 75

§. 27. Salvation through Christ.

Zech. xiii. 1. In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.

Mal. iv. 2. Unto you that fear my name shall the Sun of righteousness arise with healing in his wings.

Is. lix. 20. The Redeemer shall come to Zion; and unto them that turn from transgression in Jacob. Rom. xi. 26.

Is. liii. 11. By his knowledge shall my righteous servant justify many.

Ps. cxviii. 22. The stone which the builders refused is become the head-stone of the corner. Is. xxviii. 16. Mar. xii. 10.

Is. viii. 14. He shall be for a Sanctuary, but for a stone of stumbling and for a rock of Offence to both the houses of Israel. 1 Pet. ii. 4, 6, 8. Rom. ix. 33.

—Acts iv. 11, 12. This is the stone which was set at nought of you builders, which is become the head of the corner; neither is there salvation in any other. Eph. ii. 20.

Luke xxiv. 47. That repentance and remission of sins should be preached in his name. Acts x. 43. 1 John ii. 12.

Acts xiii. 38, 39. Through this man is preached unto you the forgiveness of sins; and by him all that believe are justified. 1 Joh. iv. 14. Joh. xiv. 6. Rom. x. 9.

John iii. 16. God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

1 Thess. v. 9. Joh. xvii. 3. i. 12.

Rom. v. 1. We have peace with God through our Lord Jesus Christ. 21. 1 Joh. v. 11. Joh. x. 9.

It appears from the prophets that one should come by whom there *should be forgiveness*, and who should heal, redeem, turn from sin, and better instruct the servants of God. That this is spoken of *the Messiah* appears in that he is particularly the deliverer of the *house of David*, the foundation on which the Church of God should be built, the Stone both of defence and offence, for he should be rejected of the unbelieving Jews, but be the safeguard of those who believe in him.

him. And these prophecies are quoted in the New Testament as fulfilled in Christ, and the Jews shewn that their unbelief in the Messiah was expressly foretold, yet that he they so rejected was certainly the Saviour.

31

It is repeatedly in the New Testament that through Christ forgiveness of sins is granted on repentance; this was the message the apostles preached to the world; that by belief in him we must be saved; the end for which God sent him into the world was that men might receive eternal life by him; and there is no other by whom men can be reconciled to God but him only.

38

§. 28. The necessity of believing in him.

Numb. xv. 30, 31. The soul that doth aught presumptuously—reproacheth the Lord; and that soul shall be cut off from among his people, because he hath despised the word of the Lord.

Pf. ii. 12. Kiss the Son lest he be angry, and ye perish from the right way.

Deut. xvii. 15, 19. The Lord thy God will raise up unto thee a prophet, from the midst of thee, of thy brethren, like unto me, unto him shall ye hearken.—Whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. Acts iii. 23.

—Heb. x. 26. If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, vi. 4. 2 Pet. ii. 21.

Joh. iii. 19.

ii. 3. How shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him. x. 29. xii. 25.

John iii. 18. He that believeth on him is not condemned, but he that believeth not is condemned already,

ready,

ready, because he hath not believed in the name of the only begotten Son of God. Act. iv. 12.

Mat. xxi. 44. Whosoever shall fall on this stone shall be broken, but on whomsoever it shall fall it will grind him to powder.

2 Thess. i. 7, 8. The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ.

Whatever God commands must be believed and obeyed, and whoever does not will surely be punished. The Prophets say God would send an eminent prophet, that is his Son, into the world, and happy will he be who believes and obeys him, but great will be the danger of rejecting him, for God will certainly punish those who reject his messenger.

Jam. iv. 17. He who knows or has an opportunity of knowing
 2 Pet. ii. 21. the truth and neglects it, sins, and it is worse with
 him than with those to whom it is not revealed; God
 Act. xvii. 30. bare with the times of ignorance, but now he
 has revealed his will he expects it to be obeyed;
 Joh. vii. 17. there is sufficient evidence to convince those who are
 willing to live accordingly, and as the Jews will
 stand in Judgment before him whom they pierced,
 so will those who refuse Christianity before him whom
 they have rejected.

God has revealed his will to men, and those who neglect it must expect no other call, and if those who broke the law of Moses were punished, much more those who reject the Son of God from heaven. He is sent for the Salvation of those who believe, but those who do not will be justly condemned; and as a stone will crush him on whom it falls, so will Christ appear the second time to judgement against those who will not obey his Gospel, which was at the time confirmed by the strongest evidence, and ever since by the growing proof of the continual completion of its prophecies.

2 Pet. i. 19.

C H A P. V.

Opinions about, and Prejudices against him.

§. 29. The general expectation of the Messiah.

ECCLUS. xliv. 21. (*God*) assured (*Abraham*) by an Oath, that he would bless the nations in his seed.

Mal. iii. 1. The Lord whom ye seek shall suddenly come.

Hag. ii. 7. The desire of all nations shall come.

Luke ii. 25. Simeon—was just and devout, waiting for the consolation of Israel.

38. (*Anna*) spake of him to all them that looked for redemption in Jerusalem.

Mar. xv. 43. Joseph of Arimathea—waited for the kingdom of God.

John iv. 25. The woman (*of Samaria*) saith unto him, ‘ I know that the Messiah cometh, which is called the Christ.’

Mat. ii. 1, 2. Wise men from the East came to Jerusalem, saying, ‘ Where is he that is born king of the Jews?’

Virgil. Ecl. iv. 4. The last age foretold by the Cumæan Sibyl is now come, a new remarkable course of ages begins, Justice and the golden age of Saturn return.

Sueton. Vesp. iv. An ancient and established belief had spread through the whole East, that it was in the Fates, that at that time some who came from Judea should possess all things. Tacit. Hist. v.

13. Joseph. War. VI. v. 4.

The prophecies of Daniel, Malachi, and others, had so fixed the time of the Messiah’s coming, that there was a general expectation of it both among the Jews and Gentiles; for the Greek translation of

the Bible had spread the knowledge of the Scriptures among them also. The son of Syrach mentions it in consequence of God's promise to Abraham; Malachi and Haggai as the hope both of the Jews and Gentiles; Simeon, Anna, and others, were in expectation of the accomplishment; the woman of Samaria testifies the expectation of the Samaritans; the same hope brought the wisemen to Jerusalem to inquire about him; Virgil mentions a prophecy, that one should come and restore the Golden Age, and that a change of times should succeed; and Suetonius that he should arise in Judea: they indeed attribute the prophecy to their own Sibyls or Fates, and apply it to Pollio's son or Vespasian, for the Heathens, who despised the Jews, would not quote from, or apply it to them; but this tradition probably arose from the prophecies of the Old Testament, as quoted by the Jews then dispersed among other nations; and the Gentiles might also read them in the Greek Bible. And Virgil's account the more appears to be taken from the Septuagint, because he proceeds to describe the age,

Nor do the herds fear the vast lions;
like the elevated and probably figurative description
of the Messiah's glorious kingdom. The Wolf
I 10 shall dwell with the Lamb, &c.

§. 30. Jewish notions about the Messiah.

John vii. 41, 42. Shall Christ come out of Galilee? Hath not the scripture said that Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? Mat. ii. 5.

27. We know this man whence he is, but when the Messiah cometh no man knoweth whence he is. vi. 42.

iv. 25. I know that the Messiah cometh who is called Christ; when he is come, he will tell us all things. 29.

vii.

vii. 31. Many of the people believed on him, and said, ' When Christ cometh, will he do more miracles than these which this man hath done?' Mat. xii. 22, 23.

Luke xxiv. 21. We trusted that it had been he which should have redeemed Israel. ii. 25. 38.

— John xii. 34. We have heard out of the Law that the Messiah abideth for ever, and how sayest thou, ' The Son of man must be lifted up.' Mat. xvi. 22.

Luke xix. 11. They thought that the kingdom of God should immediately appear.

John vi. 15. Jesus perceived that they would come and take him by force, to make him a king.

Mark. x. 37. Grant unto us that we may sit one on thy right hand, and the other on thy left hand in thy Glory.

Mat. xxiv. 3. What shall be the sign of thy coming, and of the end of the world?

The Jews justly expected a Messiah, and had some true and some mistaken opinions about him: they knew as the prophets had said that the Messiah was to be born of the *seed of David* and in the *town of Bethlehem*, yet they had some notion that his coming would be out of the ordinary way, and that *no man knoweth whence he is*; so the man who had been blind was confirmed in his belief that Jesus was the Christ, when the Pharisees said of him who had opened his eyes, that they knew not whence he was. Joh. ix. 30. Yet, as they knew not that the Messiah would be more than a man, they could not answer Jesus's question, how he who was the Son of David could be also his Lord. Mat. xxii. 46. They thought also that the Messiah would teach them many things they knew not before, would work miracles before them, and be the comforter and restorer of Israel, but falsely expected it would be a deliverance and exaltation in this world; when therefore Jesus restored the blind

and dumb to sight and speech, they said, 'Is not 'this the Son of David?' and on his feeding multitudes with a few loaves were ready to make him a king by force, according to their mistaken notions of the Messiah.

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Aa. i. 6.

But though the prophets speak of two comings of the Messiah, once to suffering and again to Glory; they overlooked the first, which did not suit their vanity and ambition, and set their hearts on the glorious kingdom of the Messiah; the people and even the disciples could not understand what Jesus meant by suffering, but expected the immediate setting up of Christ's kingdom, and that it would continue for ever; in which his disciples hoped for the best places, nor had they laid aside their hopes of it even after his resurrection; and when he talked of destroying the Jewish state, they concluded that the law which was from God must last as long as the world, and that therefore Jesus's coming and the end of the world would be times little, if at all distant, from one another.

§. 31. The Jews unbelief.

Is. xxix. 10. The Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes. Rom. xi. 8.

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vi. 9. 10. Hear ye indeed, but understand not, and see ye indeed, but perceive not; make the heart of this people fat, and make their ears heavy, and shut their eyes, lest they see with their eyes, and hear with their ears, and understand with their heart, and convert and be healed. Mat. xiii. 14. Acts xxviii. 26.

Hab. i. 5. I will work a work in your days which ye will not believe though it be told you. Act. xiii.

41.

Is. liii. 1. Who hath believed our report, and to whom is the arm of the Lord revealed? John xii. 38. Rom. x. 16.

— John

—John i. 11. He came unto his own, and his own received him not.

Rom. xi. 7. Israel hath not obtained that which he seeketh for, but the Election hath obtained it, and the rest were blinded as it is written. 8. ix. 31.

2 Cor. iii. 14. 16. Their minds were blinded, for until this day remaineth the same vail untaken away in the reading of the Old Testament.—Nevertheless when it shall turn to the Lord the vail shall be taken away.

Rom. xi. 25, 26. Blindness in part is happened to Israel until the fulness of the Gentiles be come in, and so all Israel shall be saved.

Mat. xvi. 3. Can ye not discern the signs of the times? Luke xii. 56.

God often complained in the wilderness, that the Israelites were a stiff-necked people, and would not hearken to his word; and the Prophets mention they would still continue so when the Messiah came; that they would be in gross ignorance and darkness, as if asleep, though they should hear yet would they not understand, nor believe in the Messiah when he should be revealed, and teach them the will of God.

And this we find to be the case; the nation of the Jews would not receive Jesus as their Messiah, though particular persons believed in him: their prejudices blinded their minds, and hid from them the meaning of the prophecies, so that though Jesus came at the time and in the manner the prophets rightly interpreted foretold, which are the signs of the times Jesus speaks of, yet they did not hearken to nor understand them; however after the rest of the nations are come in, the Jews also will be converted.

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§. 32. —*Because Jesus was not such a Messiah as they expected.*

Luke xxiv. 21. We trusted that it had been he which should have redeemed Israel. ii. 25. 38.

xxiii. 51. Joseph—waited for the kingdom of God. Joh. vi. 15.

xix. 11. They thought that the kingdom of God should immediately appear. Acts i. 6.

John xii. 34. We have heard out of the Law that the Messiah continueth for ever; and how sayest thou 'The Son of man must be lifted up?'

Mat. xvi. 21, 22. Jesus began to shew—that he must suffer;—Peter—said, 'Be it far from thee 'Lord, this shall not be unto thee.'

—Rom. ix. 32. They sought it not by faith, but as it were by the works of the Law, for they stumbled at that stumbling-stone. II. viii. 14.

Luke xx. 16, 17. He will—destroy these husbandmen, and give the vineyard to others; and when they heard it they said, 'God forbid.' And he—said, 'What is this then that is written, 'The stone which the builders rejected, the same is become the head of the corner.' Ps. cxviii. 22. Act. iv. 11.

1 Pet. ii. 4. A living stone disallowed indeed of men, but chosen of God.

1 Cor. i. 23. We preach Christ crucified, unto the Jews a stumbling block.

The Messiah was to come for the comfort and redemption of Israel, and great things are said in the prophets of his glorious kingdom; but the Jews misunderstood their meaning. They knew their law was from God, and therefore expected it would continue for ever. They looked for deliverance from their enemies, exaltation in this world, and an earthly kingdom of their Messiah; when therefore Jesus came, whose kingdom was not of this world, who was afflicted and crucified, and told them, that the kingdom of God should be taken from them, and given to others whom they despised, as not in covenant with God, this they could not bear to think of, this therefore was their stumbling block, and

and for this they rejected Jesus ; not considering that the Law was only for a time, to bring them to Christ, and was to be laid aside when that which was more perfect was come ; this the Prophets foretold, and we find it fully accomplished. Gal. iii. 24.

§. 33. His being despised and rejected.

If. liii. 3. He is despised and rejected of men. xlix. 7.

Pf. xxii. 6. A reproach of men and despised of the people.

ii. 2. The kings of the earth stand up, and the rulers take counsel together, against the Lord and against his Messiah.

— Luke ii. 34. This child is set—for a sign which shall be spoken against. Act. xxviii. 22.

xix. 14. His citizens hated him,—saying, ‘ We will not have this man to reign over us.’

Acts iv. 27. Against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together.

I Cor. i. 22, 23. The Jews require a sign, and the Greeks seek after wisdom ; but we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness.

The Messiah, though expected by many, yet coming not to exalt but to mend his followers, too many who liked their own ways best rejected and persecuted him : this is mentioned before-hand by the prophets, and the apostles shew that it was so ; the worldly wise, both among the Jews and Gentiles, found neither the signs of worldly prosperity, nor the wisdom of this world which they expected.

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C H A P. VI.

The Messiah's Offices.

§. 34. Prophet.

DEUT. xviii. 18, I will raise them up a prophet from among their brethren like unto thee, and will put my words in his mouth. 15. Act. iii. 22. vii. 37.

Is. lxi. 1. The Lord hath anointed me to preach good tidings unto the meek. Luk. iv. 18, 21.

—John iv. 19. The woman saith unto him, 'Sir, 'I perceive that thou art a prophet.' ix. 17. Mat. xxi. 46.

Luke vii. 16. A great prophet is risen up among us. Mar. vi. 15.

John vi. 14. This is of a truth, that prophet which should come into the world. vii. 40.

Luke xxiv. 19. Jesus of Nazareth which was a prophet, mighty in deed and word, before God and all the people. Mat. xxi. 11.

Moses foretold the Messiah as a prophet whom God would raise up; who would speak the words of God, and do a prophet's office of preaching to, and instructing the people. And when Jesus came teaching excellent doctrine, and working great miracles, the people justly concluded he must be a prophet; Elijah, whom they expected before the Messiah; the prophet like Moses, for they did not know that was spoken of the Messiah; or the Messiah himself: and the Apostles, who were better instructed, refer to the prophecies as fulfilled in Christ; and that he was indeed that great prophet, the Messiah, who should come into the world.

§. 35.—*Teacher.*

If. lxi. 1. The Lord hath anointed me to preach good tidings unto the meek. Luk. iv. 18.

liv. 13. All thy children shall be taught of the Lord. Joh. vi. 45.

—Mar. i. 14. Jesus came—preaching the Gospel of the kingdom of God. Luk. viii. 1.

vi. 6. He went round about the villages teaching. Mat. xi. 1.

Mat. ix. 35. Jesus went about all the cities and villages, teaching in their synagogues, and preaching the Gospel of the kingdom. iv. 23. Luk. iv. 15. 44.

Mar. i. 38. Let us go into the next towns, that I may preach there also, for therefore came I forth. 39.

Mat. xi. 5. The poor have the gospel preached to them.

The business of a prophet is to teach and instruct, and to reprove the people when they offend: so the Messiah was to come to preach the glad tidings of the Gospel, and by this means the people would be all taught of the Lord.

Thus Jesus began his ministry with preaching of the approaching kingdom of God, and went about from place to place teaching and preparing men for it; he would not continue too long in one place, but spread his doctrine into all parts. And one instance of his going about doing good, which Jesus reckoned up as proofs that he was the Messiah, was that 'The poor have the Gospel preached to them.'

§. 36. *Priest.*

Pf. cx. 4. Thou art a Priest for ever after the order of Melchizedeck. Heb. v. 6. vii. 21.

Zech.

Zech. vi. 13. He shall be a priest upon his throne.
 —Heb. iv. 14. We have a great High priest that is passed into the heavens, Jesus the Son of God.

viii. 1.

iii. 1. Consider the Apostle and High-priest of our profession, Christ Jesus. x. 21.

ii. 17. That he might be a merciful and faithful High priest in things pertaining to God, to make reconciliation for the sins of the people.

vii. 24. This man because he continueth for ever hath an unchangeable priesthood.

Heb. viii. 3. The Messiah was to be a Priest, whose office is in things pertaining to God, to offer gifts and sacrifices, to reconcile men to God, and to pray for the people. The Messiah could not be a Priest by the Law of
 vii. 11, 14. Moses, for he was not of the seed of Aaron, but he was of a different order and law; a Priest of the most high God, and a Priest on his throne as Melchizedeck was. And this Priesthood the apostle opposes to the law and Priesthood of Moses, as being the more perfect law of Christianity, and Christ the more eminent High-priest of it; being indeed *The High-priest*, as in Christianity there is no other.
 vii. 1. And he is an High-priest of good things yet to come, which he revealed, righteous and true, not on earth but in heaven; where he is not changed as the Jewish High-priests were, but continues for ever.
 ix. 11.

§. 37.—*His praying and making reconciliation for the people.*

If. liii. 12. He made intercession for the transgressors. 11.

Dan. ix. 24. To make reconciliation for iniquity. If. lxii. 12.

—Heb. ii. 17. A High-priest—to make reconciliation for the sins of the people. Col. i. 20. 2 Cor. v. 18.

John xvii. 9. I pray for them, I pray not for the world, but for them which thou hast given me. 44

20. Neither pray I for these alone, but for them also which shall believe on me through their word.

Jesus, as a Priest, prayed for his people, and made reconciliation for past iniquity, for them who did or should believe on him; and reconciled to God those who had been enemies to, and offenders against him. 93

§. 38.——*Saviour.*

If. lix. 2c. The Redeemer shall come to Zion, and to them that turn from transgression in Jacob.

Isai. lii. 1. Say ye to the daughter of Zion, 'Behold thy Salvation cometh.'

—1 John iv. 14. The Father sent the Son to be the Saviour of the world. 27

Luke ii. 11. Unto you is born—A Saviour which is Christ the Lord. Mat. i. 21. Acts xiii. 23.

John iv. 42. We have heard him ourselves, and know that this is indeed the Christ the Saviour of the world. 98

Acts v. 31. Him hath God exalted with his right hand to be a prince and a Saviour, for to give repentance to Israel and forgiveness of sins. Heb. ii. 10.

2 Pet. ii. 20. Have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ. iii. 18.

Tit. iii. 6. The Holy Ghost which he shed on us abundantly through Jesus Christ our Saviour, 2 Pet. i. 1.

Phil. iii. 20. Heaven, from whence also we look for the Saviour the Lord Jesus Christ. Tit. ii. 13.

As a priest reconciling man to God, turning him from transgression, and saving him from sin, he is called *The Saviour*; and he was so not of one nation only, but of all in every nation who believe in and come 93

come to God by him. For this God sent him into the world, such the angel proclaimed him at his birth, such his words and works convinced his hearers that he was, as such he sent his apostles abroad to preach, as such he was exalted to heaven, from whence he sent down the Holy Ghost on his disciples; by the knowledge and belief in him as such, men are delivered from and led to shun the pollutions of the world, and as such we look for him again from heaven, to save and reward all those who faithfully serve him.

§. 39.—*Mediator.*

Pf. cx. 1. The Lord said unto my Lord, sit thou at my right hand,

Dan. ix. 17. 19. O our God—cause thy face to shine upon thy sanctuary that is desolate for the Lord's sake.—Defer not for thine own sake, O my God.

Ecclus. li. 10. I called upon the Lord the father of my Lord. Prov. xxx. 4.

Is. viii. 14. He shall be for a Sanctuary. lix. 20.

—John xiv. 6. Jesus saith unto him, 'I am the way and the truth and the life; no man cometh unto the Father but by me.' iii. 17. 1 Pet. ii. 5.

1 Tim. ii. 5. There is one God, and one mediator between God and men, the man Christ Jesus.

Heb. xii. 24. Jesus the Mediator of the new covenant. vii. 22. viii. 6. ix. 15.

John xvi. 23, 24. Whatsoever ye shall ask the Father in my name, he will give it you; hitherto have ye asked nothing in my name. xiv. 14. xv. 16.

That the Son of God is *mediator between God and man* is properly a Christian doctrine, as Christ says, 'Hitherto have ye asked nothing in my name;' yet there seems to have been some imperfect knowledge of it before; not only David and Daniel *who were prophets,*

prophets speak of it, but the son of Syrach *who was not* does so too; and he is spoken of as the redeemer and refuge of the people.

But the New Testament speaks frequently of *this great Mediator*, as the way by which men come to God, as the only true Mediator, through whom we become acceptable to God, and are saved; who has made a new and better covenant with man than any before, and in whose name we are taught to put up our prayers to God, with a promise of being heard.

§. 40.—*Intercessor.*

If. liii. 12. He made intercession for the transgressors.

Heb. ix. 24. Christ is entered—into heaven itself, now to appear in the presence of God for us.

1 John ii. 1. If any man sin we have an Advocate with the Father, Jesus Christ the righteous.

Rom. viii. 34. Christ,—who is even at the right hand of God, who also maketh intercession for us.

Heb. vii. 25. He is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

This is a continuation of the former, and both are part of Christ's priestly office. As mediator, he at first reconciled us to God; as Intercessor, he still continues to plead for, and obtain pardon and blessings for us.

§. 41. King.

Pf. ii. 6. Yet have I set my King upon my holy hill of Zion.

cxxxii. 11. The Lord hath sworn to David—
'Of the fruit of thy body will I set upon thy throne.'
If. ix. 6. lv. 4. Zech. vi. 13.

Jer. xxiii. 5, 6. A King shall reign and prosper.—
This is his name whereby he shall be called, 'The
'Lord our righteousness.' If. xxxii. 1.

Ezek.

Ezek. xxxvii. 24. David my servant shall be King over them. 25. xxxiv. 23, 24. Jer. xxx. 9. Hos. iii.

5.

Zech. ix. 9. Shout, O daughter of Jerusalem, behold thy King cometh unto thee. Mat. xxi. 5. Joh. xii. 15. Luk. xix. 38.

—Mat. ii. 5, 6. Thus it is written by the prophet, —‘ Out of thee shall come a Governour that shall ‘ rule my people Israel.’ Mich. v. 2.

Luke i. 32, 33. The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever. 69, 70.

John i. 49. Nathanael answered,—‘ Thou art the ‘ Son of God, thou art the King of Israel.’

xviii. 33, 36, 37. Pilate—said,—‘ Art thou the ‘ King of the Jews?’—Jesus answered, ‘ My kingdom is not of this world,—now is my kingdom not ‘ from hence.’ Pilate—said—‘ Art thou a king ‘ then?’ Jesus answered, ‘ Thou sayest that I am ‘ a king.’ Mat. xxvii. 11.

Acts v. 31. Him hath God exalted with his right hand to be a Prince and a Saviour.

If. ix. 7. The Messiah is often called by the prophets a *King*, and said to sit on David’s throne, being that great Son of David to whom such great promises were made. In some places his kingdom is called 2, 43 *David’s* ruling Israel, or rather, as the fact really was, the *Son of David*.

The Gospels refer to the Prophets as saying that Jesus should be *king of the Jews*; the angel repeats it to Mary that God would give him *the throne of his father David*; Nathanael declares his belief in him by calling him the *King of Israel*, the disciples at his entry into Jerusalem celebrated him as such; Peter after his resurrection says, God *had so exalted him*, and Jesus himself confessed it before Pilate. The Jews, fond of pre-eminence, interpreted this of an *earthly*

earthly kingdom; but Jesus himself says, that (at present at least) his kingdom was not of this world.

§. 42.—*The Messiah, Christ, or anointed.*

Is. lxi. 1. The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek.

Dan. ix. 24, 25. To anoint the most holy,—the Messiah the Prince.

Pf. cxxxii. 17. I have ordained a lamp for mine anointed. lxxxix. 20, 51.

ii. 2. The rulers take counsel together against the Lord and against his Messiah.

—John iv. 25. I know that the Messiah cometh which is called the Christ. 42.

vi. 69. We believe and are sure that thou art the Christ, the Son of the living God. xi. 27. Mat. xvi. 16.

Mat. xxvi. 63, 64. The High-priest said, 'I adjure thee by the living God, that thou tell us whether thou be the Christ the Son of God; Jesus saith unto him, 'Thou hast said.' Mar. xiv. 61.

Acts ii. 36. Let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified both Lord and Christ. Phil. ii. 11.

xviii. 28. He mightily convinced the Jews, and that publickly, shewing by the Scriptures that Jesus was the Christ. 5. ix. 22. xvii. 3.

Jesus is called *the Messiah or Christ*, that is the anointed, sometimes with respect to his Prophet or Priest's office, as Is. lxi. and Joh. iv. but *oftener as King*, the ruler of all things under God, as Dan. ix. and Act. ii. Under that title he was foretold by the Prophets, expected both by Jews and Samaritans, declared by the Angel at his birth; the disciples believed in him as such, he confessed himself so before

fore the High-priest, and the Apostles out of the Scriptures convinced the Jews that he really was so.

§. 43.—*Shepherd.*

If. xl. 11. He shall feed his flock like a Shepherd, he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

41 Ezek. xxxiv. 23. I will set up one Shepherd over them,—even my servant David. xxxvii. 24.
——John x. 14. I am the good Shepherd, and know my sheep, and am known of mine. 11. 16.

Heb. xiii. 20. Our Lord Jesus, that great Shepherd of the sheep.

1 Pet. ii. 25. Ye are now returned unto the Shepherd and Bishop of your souls.

v. 1, 2. 4. The elders—I exhort—feed the flock of God,—and when the chief Shepherd shall appear ye shall receive a crown.

As King, he is also called Shepherd, to express the care, mildness, and gentleness with which he rules; the people are exhorted to imitate the submission of the sheep to the shepherd, and the Pastors of the Church to use the same diligence, integrity, gentleness, and good example, as the great Shepherd did.

§. 44.—*Particularly the Head and Ruler of the Church.*

Eph. i. 22, 23. God hath put all things under his feet, and gave him to be the head over all things to the Church, which is his body.

Col. i. 18. He is the head of the body the Church. Eph. v. 23.

Eph. iv. 15, 16. Which is the head even Christ, from whom the whole body fitly joined together and compacted.

1 Cor. xii. 27. Ye are the body of Christ, and members in particular. Eph. v. 30.

Christ is the great ruler of the Church, and has the entire government and support of it. He is the head, Christians are the members, entirely depending on him for all their strength and support, and should be as entirely obedient to his will, and as absolutely guided by him, as the members are by the head. As peculiarly head of the Church, he in John xvii. prayed particularly for the members of it; ver. 9. 'I pray for them' (*the disciples*) 'I pray not for the world, but for them which thou hast given me.' Again, for *all Christians*, ver. 20. 'Neither pray I for these alone, but for them also which shall believe on me through their word.'

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§. 45.—*King superior to others.*

Pf. lxxxix. 27. I will make him my first-born, higher than the kings of the earth.

36. His throne as the sun before me.

Dan. vii. 13, 14. One like the Son of man;—There was given him dominion and glory and a kingdom; that all people, nations, and languages, should serve him, his dominion is an everlasting dominion.

27. ii. 44.

—Rev. i. 5. The Prince of the kings of the earth.

1 Tim. vi. 15. Who is the blessed and only potentate, the King of Kings and Lord of Lords. Rev. xvii. 14. xix. 16.

Eph. i. 21. Far above all principality and power, and might and dominion, and every name that is named not only in this world, but also in that which is to come. Phil. ii. 9.

The kingdom of the Messiah is far superior to all others, being not confined to one nation only, but the whole earth; and not in this world only, but in the other likewise: it is also a more excellent and

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perfect

perfect government, irresistible and everlasting; but of this more hereafter.

§. 46. More particularly exalted, and King after his resurrection.

Pf. ii. 6, 7. I have set my king upon my holy hill of Zion.—Thou art my Son, this day have I begotten thee. Acts xiii. 33. Heb. v. 5.

viii. 5. Thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Heb. ii. 7.

If. liii. 10. When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. 12.

—1 Pet. i. 11. The Prophets—testified beforehand the sufferings of Christ, and the glory that should follow. Luk. xxiv. 26.

John xvii. 1. The hour is come, glorify thy Son. xii. 23.

Rom. i. 4. Declared to be the Son of God with power,—by the resurrection from the dead. 1 Pet. i. 21. iii. 22.

Acts ii. 32, 33. Jesus hath God raised up,—therefore being by the right hand of God exalted. Eph. i. 20.

Heb. xii. 2. Jesus—for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. i. 3.

God speaks of setting up his king, and declaring his Son as being done at a particular time, which appears from Isaiah to be when he offered himself up. The eighth Psalm may be applied in general to man's dominion over beasts, yet is by St. Paul applied more particularly to Christ, who, being by nature superior to angels, was first depressed below them;

them; and then after he had suffered was exalted above all.

The setting up the Son of God as King, mentioned in the second Psalm, is referred to in the New Testament as fulfilled when Christ was raised, that is the time when Jesus says the Son of God should be glorified. The prophets foretold both his sufferings and the glory to follow. By his resurrection he was declared to be the Son of God, and set at his right hand; and in the expectation of it he cheerfully underwent all the shame and sufferings. (See more in §. 91.)

C H A P. VII.

His Ways and Works.

§. 47. The design of his coming.

MAL. iii. 1. The Lord—the messenger of the covenant whom ye delight in, behold he shall come. Is. xlii. 6. xlix. 8.

Is. lxi. 1, 2. The Lord hath anointed me to preach good tidings unto the meek,—to proclaim the acceptable year of the Lord, and the day of vengeance of our God. xlii. 4. Mal. iii. 2.

Pf. xxii. 22. I will declare thy name unto my brethren.

—John i. 9. That was the true light, which lighteth every man that cometh into the world. 4. Mat. iv. 16. Luk. ii. 32.

xvii. 26. I have declared unto them thy name, and will declare it. 6.

Tit. ii. 14. To purify unto himself a peculiar people zealous of good works. Eph. ii. 10. Heb. ix. 14.

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The Messiah came to make a new covenant with mankind, a less burthensome law, and established on better promises; it is therefore called '*the acceptable year,*' and he is '*whom ye delight in;*' and he came to reveal God's will more fully to mankind.

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He was therefore '*The Light of the world.*' both of Jews and Gentiles, and manifested God and his laws to men, the design of which was to make men more pure and holy than before.

§. 48. Like to but greater than Moses.

Deut. xviii. 18, 19. I will raise them up a prophet from among their brethren like unto thee, and will put my words in his mouth.—Whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. 15. Act. iii. 22. vii. 37.

—John i. 17. The law was given by Moses, but Grace and truth came by Jesus Christ. Heb. i. 1, 2. x. 1.

20

Heb. iii. 3, 5, 6. This man was counted worthy of more glory than Moses.—Moses verily was faithful in all his house as a servant,—but Christ as a Son over his own house. 2 Cor. iii. 7, 8.

viii. 1, 2, 6. We have such an High Priest,—a minister of the sanctuary, and of the true tabernacle which the Lord pitched, and not man.—He hath obtained a more excellent ministry by how much also he is the mediator of a better covenant, which was established on better promises. vii. 19, 22.

Acts xiii. 39. By him all that believe are justified from all things from which ye could not be justified by the Law of Moses. Heb. ix. 11.

Heb. x. 28, 29. He that despised Moses's law died without mercy under two or three witnesses; of how much forer punishment suppose ye shall he be thought worthy, who hath trodden under foot the Son of God. ii. 2, 3. xii. 25.

Moses.

Moses as a Lawgiver was superior to the other prophets, who only enforced his laws; he foretells the Messiah as a prophet like him, that is a lawgiver also, and warns them of the necessity of being ruled by him; this prophecy the apostles quote as fulfilled in Christ, who therefore on Moses's own testimony was to be believed in and obeyed.

1
23

But the New Testament enlarges on the excellency of Christ and his law, above Moses and his; the one being a servant, the other a Son; the one a man, the other Lord of all; the Law imperfect and for a time, the Gospel perfecting it, and for ever; the promises of the Law earthly and temporal, those of the Gospel heavenly and eternal. If therefore the breaker of Moses's law was punishable, much less can he escape who sets at nought the Son of God.

6

§. 49. His goodness.

Is. xi. 5. Righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. 4.

Pf. xlv. 7. Thou lovest righteousness and hatest wickedness. xvi. 10.

Zech. ix. 9. He is just and having salvation, lowly.

Is. liii. 9. He had done no violence, neither was any deceit in his mouth.

—John xv. 10. I have kept my Father's commandments, and abide in his love. viii. 29.

Mat. xi. 29. I am meek and lowly in heart.

Heb. iv. 15. He was in all points tempted like as we are, yet without sin. 2 Cor. v. 21. 1 Joh. iii.

5.

1 Pet. ii. 22. Who did no sin, neither was guile found in his mouth. Luke xxiii. 41. John viii. 46.

Heb. vii. 26. Who is holy, harmless, undefiled, separate from sinners. Mar. i. 24. Acts iii. 14. xxii.

14.

Rev. xix, 11. He was called faithful and true, and in righteousness he doth judge and make war, iii. 7.

109

The Messiah was as we might expect the messenger of God to be, holy, just, and good: such the Prophets say he would be, and such the apostles bear witness that he was. When he took human nature upon him, he was exposed to temptations as we are, but never overcome by them.

§. 50. His wisdom and power.

If. xi. 2, 3. The Spirit of the Lord shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord.

ix. 6. His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.

lii. 13. My servant shall deal prudently, he shall be exalted, and extolled, and be very high.

—Col. ii. 3. In whom are hid all the treasures of wisdom and knowledge, Eph. i. 8,

1 Cor. i. 24. Christ the power of God and the wisdom of God.

John i. 14. We beheld his glory, the glory as of the only begotten of the Father, full of Grace and truth.

vii. 46. Never man spake like this man. Luk. ii. 47.

The Messiah was to be eminent for knowledge, prudence, wisdom, virtue, and power, resembling his God and Father in all things; and so we find that Jesus was, he abounded in understanding, wisdom, power, and virtue; never man spake like him, and he appeared in glory, grace, and truth, like God, from whom he came, and whom he represented.

§. 51. His Actions.

If. lxi. 1, 2. The Lord hath anointed me to preach good tidings unto the meek, he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound, to proclaim the acceptable year of the Lord, and the day of vengeance of our God, to comfort all that mourn. Luk. iv. 18.

ix. 2. The people that walked in darkness have seen a great light. xlii. 7. xlix. 9. Mat. iv. 16.

xl. 11. He shall feed his flock like a shepherd, he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young. xlix. 10.

xlii. 2, 3. He shall not cry, nor lift up, nor cause his voice to be heard in the street; a bruised reed shall he not break, and the smoking flax shall he not quench, he shall bring forth judgement unto truth. lxiii. 9. Mat. xii. 18.

Zech. ix. 9. Shout O daughter of Jerusalem, behold thy king cometh unto thee; he is just, and having salvation, lowly, and riding upon an ass, and upon a colt the foal of an ass. Mat. xxi. 5.

—Acts xxvi. 18. To turn (*the Gentiles*) from darkness to light, and from the power of Satan unto God. Luk. i. 79. Joh. viii. 12.

John iv. 25. Christ, when he is come, will tell us all things.

Acts x. 38. Who went about doing good.

Mat. xi. 5. The poor have the Gospel preached to them.

John xii. 14. Jesus, when he had found a young ass, sat thereon as it is written. Mar. xi. 9.

The business of the Messiah was to preach the Gospel to the well-disposed, to comfort those who mourned for their sins, to deliver those who were

oppressed by them, to enlighten those who were in error, and to publish a less burdensome law; hence his time is called the acceptable year; and this he was to do with all the mildness and tenderness of a careful shepherd, not to discourage the penitent, but to lead them on to repentance, and as a king would enter Jerusalem with a publick but humble pomp.

The Gospels take notice that these prophecies were fulfilled by Christ, who came as the deliverer, encourager, and enlightener of mankind. He converted those that erred, declared God's will, employed himself in doing good, and preached the Gospel to those who would hear. The people were the more ready to celebrate him as he rode to Jerusalem, because he had lately raised Lazarus; and this was properly timed at his last coming up to Jerusalem, because it made what then happened to him the more taken notice of.

Joh. xii. 18.

§. 52. His miracles.

If. xlii. 7. To open the blind eyes. Luk. iv. 18.

xxxii. 3. The eyes of them that see shall not be dim, and the ears of them that hear shall hearken.

xxix. 18. The deaf shall hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness.

xxxv. 5, 6. The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped, then shall the lame man leap as an hart, and the tongue of the dumb shall sing.

53

—Mat. iv. 23, 24. Jesus went about all Galilee, —healing all manner of sickness and all manner of disease among the people;—they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy, and he healed them.

xv. 30, 31. Great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus's feet, and he healed them. Insomuch that the multitude wondered when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see.

Luke vii. 21, 22. In the same hour he cured many of their infirmities and plagues, and of evil spirits, and unto many that were blind he gave sight;—tell John—that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised. Mat. xi. 5.

Acts ii. 22. Jesus of Nazareth, a man approved of God among you; by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know. Joh. v. 36. x. 25.

It was proper that the Messiah should do mighty works; as the prophets in old time had used to give 1 K. xiii. 3. a sign, that is, do something beyond the power of man, to shew they were sent by God. So though some of the quotations from Isaiah might be interpreted figuratively, of his enlightening the ignorant, and teaching the dull and prejudiced, yet it was also true that he really gave sight to the blind, hearing to the deaf, limbs to the lame, and speech to the dumb.

The miracles which Jesus wrought were almost all of the beneficial kind, he healed all sorts of diseases, cast out dæmons, fed multitudes, and raised the dead; and these things he did to great numbers, to such as were publickly known to have been many Luk. xiii. 11. years disordered, or even from their birth, so that Joh. ix. 8, 32. those who had long known them were witnesses of the certainty and greatness of their cure; to these works he appeals as proofs of his divine power, and they justly convinced men that he was really a Joh. iii. 2. teacher come from God.

§. 53. His gifts.

Pf. lxviii. 18. Thou hast ascended on high, Thou hast led captivity captive, Thou hast received gifts for men.

89 In some versions it is gave gifts to men. Eph. iv. 8.

If. xlv. 3. I will pour my spirit upon thy seed, and my blessing upon thy offspring. liv. 13.

68 Joel. ii. 28. I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy. Act. ii. 17.

—John xiv. 16, 17. I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the spirit of truth. 26. xv. 26. xvi. 7, 13.

Luk. xxiv. 49. I send the promise of my Father upon you.

Acts ii. 4. They were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance. 38.

33. Having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear.

John vii. 38, 39. Out of his belly shall flow rivers of living water; but this spake he of the Spirit, which they that believe on him should receive. 1 Cor. xii. 13.

51, 52. Beside preaching the Gospel, and restoring health, of which I have already spoken, another great gift
13 of the Messiah was that of the Holy Ghost, to enlighten and assist men. This the 68th Psalm speaks of, as a consequence of his ascension into heaven, and Joel as what would happen when the Messiah came, and they are as such quoted by the apostles. Jesus promised him as a Comforter in his room, to instruct, guide, and enable them to work miracles,
and

and it was accordingly fulfilled at the day of Pentecost, and the gift continued with them.

§. 54. His example.

Lev. xix. 2. Ye shall be holy, for I the Lord your God am holy, xi. 44. xx. 7, 26. xxi. 8. Mat. v. 48.

1 Pet. i. 15. As he which hath called you is holy, so be ye holy.

1 John iii. 3. Every man that hath this hope in him purifieth himself even as he is pure. ii. 6.

Mat. xi. 29. Take my yoke upon you and learn of me, for I am meek and lowly in heart. Phil. ii. 5.

John xiii. 15. I have given you an example that ye should do as I have done to you.

1 Pet. ii. 21. Christ also suffered for us, leaving us an example that ye should follow his steps. iv. 1.

The worshippers of a holy God should themselves also be holy; but the example of Christ is more particularly set before us, for he was not only holy as the Son of God, but was also a man as we are. As therefore man has obeyed the laws of God, so should we also endeavour to do the same; and that both in his purity, lowliness, and patient suffering.

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C H A P. VIII.

His Prophecies, *till his ascension.*

§. 55. Finding things according to his word.

81

MAT. xxi. 1, 2, 3. Jesus sent two disciples, saying unto them, 'Go into the village over against you, and straightway ye shall find an ass tied and a colt with her, loose them and bring them unto me: and if any man shall say aught unto you, ye shall say, 'The Lord hath need of them,' and straightway he will send them.' Luk. xix. 30.

Mar. xiv. 13, 14, 15. Go ye into the city, and there shall meet you a man bearing a pitcher of water, follow him; and whosoever he shall go in say ye to the good man of the house, 'The master saith, "Where is the guest-chamber where I shall eat the Passover with my disciples?"' And he will shew you a large upper room. Mat. xxvi. 18.

—xi. 4, 5, 6. They found the colt tied by the door without in a place where two ways met, and they loose him; and certain of them that stood there said to them, 'What do ye loosing the colt?' and they said unto them even as Jesus had commanded, and they let them go. Luk. xix. 32.

Luke xxii. 13. They went and found as he had said unto them. Mar. xiv. 16.

Here are two instances of Jesus telling his disciples circumstances which would happen at a distance, which came to pass accordingly. And this he seems to have done at this time to confirm their faith in him; which would receive a great shock by his being unexpectedly taken away from them.

§. 56.

§. 56. Judas's betraying him.

John vi. 70, 71. 'Have not I chosen you twelve, and one of you is a devil?' He spake of Judas Iscariot the son of Simon, for he it was that should betray him. 64.

Mat. xx. 18. Behold, we go up to Jerusalem, and the Son of man shall be betrayed unto the chief Priests and unto the Scribes. xvii. 22. Mar. x. 33. Luke ix. 44.

Mat. xxvi. 2. Ye know that after two days is the feast of the Passover, and the Son of man is betrayed to be crucified.

John xiii. 10, 11. 'Ye are clean but not all;' for he knew who should betray him, therefore said he, 'Ye are not all clean.' 18. xvii. 12.

Mar. xiv. 18. Jesus said, 'Verily, I say unto you, one of you which eateth with me shall betray me. Mat. xxvi. 21. Joh. xiii. 21. Luk. xxii. 21.

John xiii. 26. He it is to whom I shall give a sop, —he gave it to Judas Iscariot. Mar. xiv. 20.

Mar. xiv. 42. He that betrayeth me is at hand. Mat. xxvi. 46.

—Mat. xxvi. 14, 15, 16. One of the twelve, called Judas Iscariot, went unto the Chief-priests and said unto them, 'What will ye give me and I will deliver him unto you?' and they covenanted with him for 30 pieces of silver; and from that time he sought opportunity to betray him. Mar. xiv. 10. Luke xxii. 3. John xiii. 2.

47, 48, 49. Judas one of the twelve came, and with him a great multitude with swords and staves from the Chief-priests and elders of the people. Now he that betrayed him gave them a sign, saying, 'Whomsoever I shall kiss, that same is he, hold him fast;' and forthwith he came to Jesus and said, 'Hail, master,' and kissed him.

Jesus at the beginning of his ministry foretold his being betrayed by one of the twelve, long before Judas had conceived the thought ; he repeated it to his disciples several times when foretelling his sufferings ; he warned them again two days before his last Passover, and again at it pointed out Judas as the person, and warned him of the sin and danger of so doing.

Mat. xxvi. 21.

81

Judas out of covetousness, and in revenge for Jesus's reproving him for it, offered to betray him for a reward, and waited for an opportunity to do it privately ; but being again provoked by Jesus's pointing him out as the betrayer, he hastened the execution of the design, rather through vexation than

Mat. xxvi. 5.

the Chief-priest's desire, who thought the feast an improper time. Judas seems to have hoped to conceal his treachery to the last, discovering Jesus by saluting him, as if returning after absence to follow him again, not as if leading his enemies ; probably thinking to have got his revenge and the money clear ; and that Jesus would have delivered himself

Luk. iv. 30.

out of his enemies hands as he knew he had done before ; for when he saw Jesus likely to be condemned, he could no longer bear himself ; but adding one sin to another, he killed himself.

Mat. xxvii. 3.

§. 57. His disciples forsaking him.

Mar. xiv. 27. Jesus saith unto them, ' All ye shall be offended because of me this night, for it is written, ' I will smite the shepherd, and the sheep shall be scattered.' Mat. xxvi 31.

81

John xvi. 32. The hour cometh, yea is now come, that ye shall be scattered every man to his own, and shall leave me alone,

—xviii. 8, 9. Jesus answered,—' If ye seek me, let these go their way ;' that the saying might be fulfilled which he spake, ' Of them which thou gavest me have I lost none.'

Mat.

Mat. xxvi. 56. Then all the disciples forsook him and fled. Mar. xiv. 50.

Jesus had often told his disciples of his approaching sufferings, and now warns them that they would nevertheless be so surprized when it came as to fly away from him; and notwithstanding their confidence, and particularly Peter's, they did all forsake him; though Peter and John so far recollected themselves afterward as to follow him to the High-priest's house.

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§. 58. Peter's denying him.

Luke xxii. 31, 32. Simon, Simon, behold Satan hath desired to have you that he may sift you as wheat; but I have prayed for thee that thy faith fail not, and when thou art converted strengthen thy brethren.

John xiii. 38. Wilt thou lay down thy life for my sake? 'Verily, verily, I say unto thee, the cock shall not crow till thou hast denied me thrice.' Mat. xxvi. 34. Luke xxii. 34.

Mar. xiv. 30. Verily I say unto thee, that 'This day even in this night, before the cock crow twice, thou shalt deny me thrice.'

—Luke xxii. 60, 61, 62. Peter said, 'Man, I know not what thou sayest;' and immediately while he yet spake the cock crew. And the Lord turned and looked upon Peter, and Peter remembered the word of the Lord, how he had said unto him, 'Before the cock crow thou shalt deny me thrice;' and Peter went out and wept bitterly. Mat. xxvi. 75. John xviii. 27.

Mar. xiv. 72. The second time the cock crew, and Peter called to mind the word that Jesus said unto him, 'Before the cock crow twice thou shalt deny me thrice.'

Peter,

Peter, too confident of his own strength, told Jesus he was ready to die with him; but Jesus, who knew his weakness, warned him that so far from that, he would deny that he knew him three times before the next cock-crowing; which his rashness in throwing himself in the way of temptation by following him to the High-priest's house, and his fear of being taken up as his master was, caused him to do in a very gross manner, of which he was afterward greatly ashamed and repented.

57

§. 59. His own sufferings.

Mat. xii. 40.

xvi. 21. Jesus began to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief-priests and scribes, and be killed and be raised again the third day. Mar. viii. 31. Luke ix. 22.

83.65

xvii. 12. Mar. ix. 12.

62

22, 23. The Son of man shall be betrayed into the hands of men, and they shall kill him, and the third day he shall be raised again. Mar. ix. 31. Luke ix. 44.

Luke xvii. 25.

82

Mar. xx. 18, 19. Behold we go up to Jerusalem, and the Son of man shall be betrayed unto the Chief-priests, and unto the Scribes, and they shall condemn him to death, and shall deliver him to the Gentiles, to mock and to scourge and to crucify him, and the third day he shall rise again. Mar. x. 33. Luke xviii. 32.

xxi. 38, 39. When the husbandmen saw the Son they said among themselves, 'This is the heir, come, let us kill him, and let us seize on his inheritance;' and they caught him and cast him out of the vineyard and slew him. Mar. xii. 7. Luk. xx. 14.

Luke

Luke xxii. 37.

—John xi. 53. They took counsel together, for to put him to death. Mat. xxvi. 4.

Mat. xxvi. 66. 'What think ye?' They answered and said, 'He is guilty of death.' Mar. xiv. 64. Luke xxii. 71. xxiv. 20.

Mat. xxvii. 26. When he had scourged Jesus he delivered him to be crucified. Luk. xxiii. 24. John xix. 16.

John xix. 18. Golgotha; where they crucified him and two other with him. Luke xxiii. 33. Mat. xxvii. 35.

Luke xxiv. 6, 7. Remember how he spake to you when he was yet in Galilee saying, 'The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.'

Acts ii. 23. Him—ye have taken, and by wicked hands have crucified and slain. Gal. iii. 1.

xiii. 27. They have fulfilled (*the prophecies*) in condemning him. xvii. 3. Luk. xxiv. 26, 46.

Jesus many times both in plain words and parables foretold his own death, more particularly as the time approached; and it was fulfilled by the chief priests contriving his death, declaring him worthy of it, Pilate's condemning him, and his being crucified. The angel reminded the disciples of Jesus's words, the apostles declare the wickedness of the Jews in doing it, and Jesus and his apostles mention the fulfilling the prophecies by it.

§. 60.—At Jerusalem.

Mat. xvi. 21. He must go unto Jerusalem and suffer. Luk. ix. 31.

Luke xiii. 31, 33. Herod will kill thee.—It cannot be that a prophet perish out of Jerusalem.

xviii. 31. We go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. Mat. xx. 18.

—xxiv. 18. Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? Mat. xxvii. Mar. xv. Luk. xxiii. John xix.

Acts xiii. 27. They that dwell at Jerusalem and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him.

Heb. xiii. 12. Jesus—suffered without the gate.

Jesus several times told his disciples that he must suffer at Jerusalem; and when warned to avoid Herod the ruler of Galilee, he answered his death must be at Jerusalem. Accordingly he was crucified there at the Passover, so publicly, that his disciples thought every stranger must know of it, and mention it to both Jews and Gentiles as done there.

§. 61. By whom. *Jews, particularly the Chief-priests.*

Mat. xvi. 21. He must suffer many things of the elders and Chief-priests and scribes. Mar. viii. 31. Luk. ix. 22.

xvii. 12. Likewise shall also the Son of man suffer of them.

Mar. x. 33. The son of man shall be delivered to the chief-priests and to the scribes, and they shall condemn him to death.

—Mat. xxvi. 3, 4. Then assembled together the chief-priests and the scribes and the elders of the people, unto the palace of the High-priest who was called Caiaphas; and consulted that they might take Jesus by subtilty and kill him. John xi. 53.

John xviii. 13. 24. They led him away to Annas first.—Now Annas had sent him bound unto Caiaphas the High-priest. Mat. xxvi. 57.

Mat. xxvi. 65, 66. The High-priest rent his clothes, saying, 'He hath spoken blasphemy,—
' what

‘ what think ye?’ They answered and said, ‘ He is
‘ guilty of death.’ Mar. xiv. 64.

xxvii. 20. The Chief priests and elders persuaded
the multitude that they should ask Barabbas and de-
stroy Jesus. Luke xxiii. 18.

Luke xxiv. 20. The Chief-priests and our rulers
delivered him to be condemned to death. Act. xiii.
28.

Jesus several times told his disciples that the Chief-
priests, scribes and elders, would be principally con-
cerned in getting him condemned; and it was they
who both before and at the Passover consulted to-
gether about it, had him taken up, brought before
the High-priest, declared him worthy of death, ac-
cused him before Pilate, and got the people to con-
cur with them in it.

§. 62.—Gentiles.

Luke xviii. 31, 32. The Son of man—shall be
delivered to the Gentiles. Mar. x. 33. Mat. xx. 19.

Acts xiii. 28. They desired Pilate that he should
be slain.

When Jesus foretold he should be crucified, that
also implied that he should be delivered to the Gen-
tiles, for it was a Roman not a Jewish punishment.

—Mat. xxvii. 2. They delivered him to Pontius
Pilate the governor. Mar. xv. 1.

John xviii. 31. 32. Pilate said unto them, ‘ Take
‘ ye him and judge him according to your law.’
The Jews therefore said unto him ‘ It is not law-
‘ ful for us to put any man to death;’ that the say-
ing of Jesus might be fulfilled.

Mar. xv. 15. Pilate delivered Jesus when he had
scourged him to be crucified. Luk. xxiii. 24.

Acts iv. 27. Against thy holy child Jesus whom
thou hast anointed, both Herod and Pontius Pilate

with the Gentiles and the people of Israel were gathered together.

As Jesus told his disciples that the chief-priests would deliver him to the Gentiles to be by them put to death, so it proved, and he was crucified, which was a Roman punishment. The High-priest and council having judged him worthy of death, delivered him to Pilate, because his sentence was necessary to the condemnation; and he, against his own mind, to please the Jews, and to avoid being accused to the Emperor of letting a king of Israel escape, ordered him to be put to death.

§. 63. Mocking.

Mar. ix. 12. The Son of man—must suffer many things, and be set at nought.

Luke xviii. 32. The Son of man shall be delivered to the Gentiles, and shall be mocked, and spitefully intreated, and spitted on. Mar. x. 34.

82.

At the High Priest's.

—Mat. xxvi. 67, 68. Then did they spit in his face and buffeted him, and others smote him with the palms of their hands, saying, 'Prophecy unto us thou Christ, who is he that smote thee?' Mar. xiv. 65.

Before Herod.

Luke xxiii. 11. Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe.

At Pilate's judgment hall.

Mar. xv. 17, 18, 19. They clothed him with purple, and platted a crown of thorns and put it about his head, and began to salute him, 'Hail, king of the Jews;' and they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him. Mat. xxvii. 28. Joh. xix. 2.

At the cross.

Mar. xv. 29—32. They that passed by railed on him, wagging their heads and saying, ' Ah, thou that ' destroyest the temple and buildest it in three days, ' save thyself, and come down from the cross.' Likewise also, the chief-priests mocking, said among themselves, with the scribes, ' He saved others, himself he cannot save; let Christ the king of Israel ' descend now from the cross, that we may see and ' believe.' And they that were crucified with him reviled him.

Jesus, among other sufferings, said he should be despised, reviled, mocked, and ill-treated; which we accordingly find was done, by the priests, soldiers, and people, both before and after his condemnation.

§. 64. Crucified.

John iii. 14. As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up. xii. 32.

viii. 28. When ye have lifted up the Son of man, then shall ye know that I am he.

Mat. xx. 19. To mock and to scourge and to crucify him.

—xxvii. 31. They led him away to crucify him. Joh. xix. 16.

Luke xxiii. 33. When they were come to the place which is called Calvary, there they crucified him. Mar. xv. 24.

xxiv. 6, 7. Remember how he spake to you,— ' The Son of man must—be crucified.'

Luke xxiv. 20. Acts ii. 23. iv. 10. 1 Cor. i. 23. Gal. iii. 1.

Jesus, in the beginning of his ministry, mentioned and repeated it several times, that ' he should be ' lifted up from the earth,' which was accordingly done when he was crucified; so Jesus himself explains

plains it, reckoning crucifying among the things he was to suffer, and so it came to pass.

§. 65. His resurrection.

John ii. 19. 21. Jesus—said,—‘ Destroy this temple, and in three days I will raise it up.’—He spake of the temple of his body.

x. 17. I lay down my life that I might take it again.

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Mar. x. 34. They shall kill him, and the third day he shall rise again. viii. 31. Luk. ix. 22.

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Mat. xxvii. 62, 63. The chief-priests and Pharisees came together to Pilate, saying, ‘ Sir, we remember that that deceiver said while he was yet alive, ‘ After three days I will rise again.’

—Luke xxiv. 5, 6. Why seek ye the living among the dead? he is not here but is risen; remember how he spake to you when he was yet in Galilee. Mat. xxviii. 6.

Mat. xxviii. 9. 11. Luk. xxiv. 15. 34. 36. Joh. xx. 14. 19. xxi. 4.

48

John xx. 27. Then saith he to Thomas, ‘ Reach hither thy finger, and behold my hands, and reach hither thy hand and thrust it into my side; and be not faithless, but believing.’

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Acts i. 3. To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days. v. 30.

x. 40, 41. Him God raised up the third day and shewed him openly, not to all the people but to witnesses chosen before of God, even to us who did eat and drink with him after he rose from the dead. ii. 32. iv. 33.

1 Cor. xv. 20. Act. xvii. 3. xxvi. 23. Rom. i. 4. Jesus hinted at his rising again in the beginning of his ministry, and spoke of it more plainly several times afterward, so that his enemies remembered it.

After

After his resurrection, an angel reminded the women of Jesus's words, and he himself appeared to single persons, and to numbers together; eating with them, and being handled by them, till he had so fully convinced his disciples of the certainty of it, that they continued to bear testimony to it even at the hazard of their lives.

§. 66. His appearing again to his disciples.

John xvi. 16. 22. A little while and ye shall not see me, and again a little while and ye shall see me, because I go to the Father.—I will see you again.

Mat. xxvi. 32. After I am risen again I will go before you into Galilee. Mar. xiv. 28.

xxviii. 10. Go tell my brethren that they go into Galilee, and there shall they see me. Mar. xvi. 7.

—Mar. xvi. 14. He appeared to the eleven as they sat at meat, and upbraided them with their unbelief. Joh. xx. 19. Luk. xxiv. 36.

Mat. xxviii. 16, 17. The eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him they worshipped him, but some doubted.

John xxi. 1. Jesus shewed himself again to the disciples at the sea of Tiberias.

1 Cor. xv. 5, 6. He was seen of Cephas, then of the twelve, after that he was seen of above 500 brethren at once.

Jesus told his disciples he should rise again, and that they should see him; and he appointed a particular place in Galilee where he would more publicly appear. Thither the disciples went, and there they saw him, beside many other particular times that he shewed himself to a few.

It may seem strange that any who went on purpose to see Jesus, to a place he himself had appointed, should, when they saw him there, have yet any

doubt remaining. But we may consider that that was probably the time, when, as St. Paul says, he was seen of above 500 at once: now Christ's apostles were eleven. He had also appointed seventy others, and the greatest number mentioned, as properly called disciples, is 120; many therefore went to see Jesus at a place where he had appointed to meet them, who were not properly his disciples, only acquaintance, who had seen, heard, and respected him; probably it was some of these who had still some doubts remaining, as even his own disciples had at the first reports of his resurrection.

Luke x. 1.

Act. i. 15.

§. 67. His ascension.

John vi. 62. What if ye shall see the Son of man ascend up where he was before. iii. 13.

xvi. 28. I came forth from the Father, and am come into the world, again I leave the world, and go to the Father. xiii. 3. xvi. 5. 10.

xx. 17. I am not yet ascended to my Father; but go to my brethren and say unto them, 'I ascend unto my Father and your Father, and to my God and your God.'

vii. 33. xiii. 33. xiv. 19. xvii. 13.

—Mar. xvi. 19. After the Lord had spoken unto them he was received up into heaven, and sat on the right hand of God. Luk. xxiv. 51.

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Acts i. 9, 10. While they beheld he was taken up, and a cloud received him out of their sight.—They looked steadfastly toward heaven as he went up.

Eph. iv. 10. He that descended is the same also that ascended up far above all heavens. Act. vii. 55.

1 Pet. iii. 22. Heb. ix. 24. iv. 14. vi. 20. 1 Tim. iii. 16.

Jesus had said openly, that as he came down from heaven, so he should go up thither again, and told his

his disciples that they should see him go up. Accordingly, having in forty days fully convinced them Act. i. 3. of his resurrection, and instructed them in the Christian religion, he ascended visibly in their sight, not being snatched away hastily, but going away gently, while they looked on steadfastly till he was out of sight.

C H A P. IX.

Prophecies of Things now past.

§. 68. The Gift of the Holy Ghost.

JOHⁿ vii. 38, 39. He that believeth on me, as the Scripture hath said, 'Out of his belly shall flow rivers of living water;' but this spake he of the spirit, which they that believe on him should receive. xx. 22.

xiv. 26. The Comforter which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance. 16. xv. 26. xvi. 7. 13.

Acts i. 4, 5. 8. Wait for the promise of the Fa- Act. ii. 33. ther, which saith he ye have heard of me. For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence.—Ye shall receive power after that the Holy Ghost is come upon you. ii. 33.

—ii. 1—4. When the day of Pentecost was fully come—suddenly there came a sound from heaven,—there appeared to them cloven tongues like as of fire,—and they were all filled with the Holy Ghost. iv. 31.

viii.

viii. 17. Then laid they their hands on them and they received the Holy Ghost. xix. 6.

x. 44. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. xi. 15.

1 Cor. xii. 11. All these worketh that one and the self-same spirit, dividing to every man severally as he will.

Mat. xxviii. 20. Jesus promised his disciples a Comforter, the spirit of truth to continue with them to the end of the world, as an assistant promised by the Father, who would teach and remind them of all things, and

Luke xxiv. 49. endue them with power from on high. This we find fulfilled first at the day of Pentecost, and repeated to other faithful converts to Christianity; and so long as the gift of miracles was necessary and proper, that was the effect of it, as we find them summed up, Wisdom, Knowledge, Faith, Healing, I. Cor. xii. 8. Miracles, Prophecy Discerning of Spirits, and Languages.

§. 69. The Apostles power to work miracles.

Mat. xvii. 20. If ye have faith as a grain of mustard seed, ye shall say to this mountain 'Remove hence to yonder place' and it shall remove, and nothing shall be impossible unto you. xxi. 21. Luk. x. 19. xvii. 6.

John xiv. 12. He that believeth on me, the works that I do shall he do also, and greater works than these shall he do.

Mar. xvi. 17, 18. These signs shall follow them that believe, 'In my name shall they cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing it shall not hurt them, they shall lay hands on the sick and they shall recover.' Luk. x. 17.

—Acts ii. 4. They began to speak with other tongues as the Spirit gave them utterance. xix. 6. x. 46.

viii. 7. Unclean spirits crying with a loud voice came out of many that were possessed with them, and many taken with palsies and that were lame were healed. v. 16. xvi. 18. xix. 12.

xxviii. 5. He shook off the beast into the fire and felt no harm.

James v. 14, 15. Is any sick among you? let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise him up. Mar. vi. 13. Act. iii. 6. ix. 34. xiv. 10. xxviii. 8.

Acts ix. 40. Peter said, 'Tabitha, arise;' and she opened her eyes, and when she saw Peter she sat up. xx. 12.

Jesus promised his disciples the power of working miracles, and doing the works which he did or even greater, and that the doing of them would often be the sign of their conversion. This power they had at times before Jesus's death, when he sent them out to preach: but they received it chiefly afterward, at the day of Pentecost, and by it were enabled to convert thousands, many of whom received the same power, which was continued for some ages in the church. The particular miracles recorded are much the same as those mentioned in St. Mark, and there are instances also of their raising the dead, as in the case of Tabitha and Eutychus. Mat. x. 1.

§. 70. That the body of the Jews would reject him.

John v. 43. I am come in my father's name and ye receive me not. Mar. viii. 31.

Luke xix. 14. His citizens hated him, and sent a message after him, saying, 'We will not have this man to reign over us.' Mat. xxii. 3.

Acts

Acts xxii. 18. Get thee quickly out of Jerusalem; for they will not receive thy testimony concerning me.

—John i. 11. He came unto his own, and his own received him not. Lük. ii. 34.

Acts xiii. 46. It was necessary that the word of God should first have been spoken to you, but seeing ye put it from you and judge yourselves unworthy of everlasting life, lo we turn to the Gentiles.

Rom. xi. 7. Israel hath not obtained that which he seeketh for, but the election hath obtained it, and the rest were blinded. 25. ix. 31.

Acts xxviii. 25, 26. Well spake the Holy Ghost by Isaiah the prophet to our fathers, saying, "Go to this people and say, "Hearing ye shall hear and shall not understand, and seeing ye shall see and not perceive."

Jesus complained that the Jews would not receive him, but were hardened as Isaiah had foretold. They would not have him to reign over them, and though invited would not come; and he repeats it again to Paul that they would not receive his testimony. So we find when Jesus came to his own people, they did not receive him; the disciples offered the Gospel first to the Jews, but being rejected by them they turned to the Gentiles; most of the Jews were blinded, and a remnant only saved, so that Paul refers to Isaiah as fulfilled in them.

If. vi. 9.

Mat. xxii. 3.

Act. xi. 19.

Rom. i. 16.

§. 71. The spreading of the Gospel.

Luke x. 2. The harvest truly is great, but the labourers are few. Mat. ix. 37. Joh. iv. 35.

xiii. 19. The kingdom of God—is like a grain of mustard seed, which a man took and cast into his garden, and it grew and waxed a great tree. 21. Mat. xiii. 31. 33.

John xii. 32. I if I be lifted up from the earth, will draw all men unto me.

Mat.

Mat. xxiv. 14. This Gospel of the kingdom shall be preached in all the world, for a witness to all nations. Mar. xiii. 10.

Mar. xvi. 15. Go ye into all the world, and preach the Gospel to every creature. Mat. xxviii. 19. Luk. xxiv. 47.

—Acts ii. 41. The same day there were added unto them about three thousand souls. iv. 4. v. 14.

vi. 7. The word of God increased, and the number of the disciples multiplied in Jerusalem greatly, and a great company of the priests were obedient to the faith. xii. 24.

Rom. xv. 19. From Jerusalem and round about unto Illyricum, I have fully preached the Gospel of Christ. Acts xviii. 10. xix. 20.

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Col. i. 6. Which is come to you as it is in all the world. 23.

—Tertul. Apolog. i. There are as many as we are said to be; they complain that the city is thronged with them, that there are Christians in the country, castles and Islands; that every sex, age, condition, and rank, embrace this name.

Tacit. Annal. xv. 44. This superstition spread not only through Judea where this evil arose, but through the city itself.

Plin. Epist. x. 97. Many of every age, rank, and sex, are and will be brought into danger: nor is the infection of this superstition spread only through the cities, but through the villages and country.

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Jesus said that Christianity then only small, would grow into a plentiful harvest, like seed into a tree, and spread as leaven among meal; and this not in Judea only, but among the Gentiles also in all parts of the world. So we find the preaching and miraculous powers of the apostles converted multitudes in Jerusalem, from whence it spread to Antioch, Asia Minor, Greece and Rome, and many other parts of the world. This is mentioned by other authors

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as

as well as the New Testament, the Christians glory in it, and the Heathens lamented its progress.

§. 72. Persecution of his disciples.

John xv. 20. If they have persecuted me they will also persecute you. Luk. vi. 22. Mar. viii. 34.

xvi. 2. The time cometh that whosoever killeth you will think that he doth God service.

Mat. 21. 35. The husbandmen took his servants, and beat one, and killed another, and stoned another. xxii. 6.

xxiii. 34. Some of them ye shall kill and crucify, and some of them shall ye scourge in your synagogues, and persecute them from city to city. Luk. xi. 49.

Luke xxi. 12. They shall lay their hands on you and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. x. 3. Mar. xiii. 9. Mar. x. 17.

Mat. v. 11. Blessed are ye when men shall revile you and persecute you.

—Acts v. 40. When they had called the apostles and beaten them, they commanded that they should not speak in the name of Jesus. xvi. 23. xiv. 19. 2 Cor. xi. 25.

viii. 3. Saul made havock of the church, entering into every house, and haling men and women, committed them to prison. 1. Gal. i. 13.

xii. 2. 3. Herod killed James the brother of John with the sword; and because he saw it pleased the Jews, he proceeded further to take Peter also. vii. 59.

Rev. ii. 13. Thou hast not denied my faith, even in those days wherein Antipas was my faithful martyr. xii. 11. 1 Pet. iv. 12.

Jesus warned his disciples of the persecutions which would come upon them, by imprisonment, scourging,

scourging, and death; and shewed them it was their duty to bear them, and would in the end be their happiness to do so; accordingly we find the apostles beaten, Peter imprisoned, Paul stoned, Stephen and James killed, as many others were also: yet none of these things moved them to forsake the truth. Luke xiv. 27.

§. 73. Peter's sufferings.

John xiii. 36. Whither I go thou canst not follow me now, but thou shalt follow me afterward.

xxi. 18. When thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not.

2 Pet. i. 14. Knowing that shortly I must put off this my tabernacle even as our Lord Jesus Christ hath shewed me.

—Ignat. ad Tars. iii. Peter was crucified.

Origen in Genes. iii. At last being at Rome he was crucified with his head downward, chusing so to suffer. Euf. Hist. Eccl. iii. 1.

Euseb. Hist. Eccl. ii. 25. They relate that Peter was crucified by him. (*Nero.*)

Jesus, both before and after his resurrection, told Peter he should suffer for him, and described it to be by crucifixion; and he probably warned him of it again when the time approached. He was accordingly crucified at Rome by Nero.

§. 74. That many would fail in time of persecution.

Mat. xiii. 20. 21. He that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while, for when tribulation or persecution ariseth because of the word, by and by he is offended. Mar. iv. 17.

xxiv. 10. Then shall many be offended, and shall betray one another, and shall hate one another. Mar. xiii. 12.

—Acts

— Acts xxvi. 11. I punished them oft in every synagogue, and compelled them to blaspheme.

2 Tim. iv. 10. Demas hath forsaken me, having loved this present world. 16. i. 15.

Plin. Epist. x. 97. It is certain that the temples lately almost deserted begin to be frequented; and the solemn rights long intermitted to be repeated.

Rev. ii. 13.

Though many Christians stood firm against sufferings, Jesus said all would not have that steadiness, but would fail in time of persecution; so Paul says some did in his time, and Pliny that the persecution brought many back to the temples who had forsaken them. Such were the *lapsed* so often mentioned by the old Christian writers.

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§. 75. Casting off the Jews, and receiving in the Gentiles.

Mat. xx. 16. So the last shall be first, and the first last.

Luke xiv. 23, 24. Go out into the highways and hedges, and compel them to come in that my house may be filled; for I say unto you, that none of those men which were bidden shall taste of my supper. Mat. xxii. 8. viii. 11, 12.

Mat. xxi. 41, 43. He will miserably destroy those wicked men, and will let out his vineyard to other husbandmen, which shall render him the fruits in their seasons.—The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. Mar. xii. 9. Luk. xx. 16.

Acts xxii. 21. Depart, for I will send thee far hence unto the Gentiles. xxvi. 17.

—xiii. 46. It was necessary that the word of God should first have been spoken to you, but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. xviii. 6.

xxviii. 28. Be it known—unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.

Rom.

Rom. xi. 7, 11. Israel hath not obtained that which he seeketh for, but the election hath obtained it.—Through their fall salvation is come unto the Gentiles. 17, 19, 25.

That the Gentiles should be converted is often mentioned in the Old Testament; but that the Jews should be cast off is little spoken of: Isaiah, however, once mentions it when he says, 'The Lord God shall slay thee, and call his servants by another name; and John the baptist hints the same, saying, God would sooner raise up children to Abraham out of the stones than save wicked Jews.' 103

Jesus told the Jews, and especially a little before his death, what Isaiah had before hinted at, that because of their unfruitfulness they should be no longer the people of God, but the Gentiles should be received in; and he mentioned this both in plain words and in parables. So after his ascension the apostles preached the Gospel first to the Jews, and when they refused it, then to other nations also, great numbers of whom believed: many of the Jews also were baptized and so became the people of God, yet no longer as Jews but as Christians.

§. 76. The destruction of Jerusalem.

Luke xix. 27. Those mine enemies which would not that I should reign over them, bring hither and slay them before me.

Mat. xxii. 7. The king was wroth, and he sent forth his armies, and destroyed those murderers, and burnt up their city. Mar. xii. 9.

Luke xiii. 34, 35. O Jerusalem, Jerusalem,—behold your house is left unto you desolate. Mat. xxiii. 38. Joh. iv. 21.

xix. 43, 44. The days shall come upon thee that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children

children within thee; and they shall not leave in thee one stone upon another. xxi. 6. Mat. xxiv. 2. Mar. xiii. 2.

Luke xxi. 20, 24. When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.—They shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled. Mat. xxiv. 15.

—Joseph. War. VI. iv. 7. Cæsar could not restrain the rage of the furious soldiers, and the fire increased.—One of those who entered when Cæsar hastened to restrain the soldiers, casting fire on the hinges of the gate in the dark, suddenly a fire broke out from within, the officers retired with Cæsar, and none hindered those without from firing it, and thus the Temple was burnt against Cæsar's mind.

ix. 2. Cæsar ordered the armed only to be killed, and the rest to be taken alive; but they killed also the old and weak.—Fronto slew all the seditious and robbers; chusing out the tallest and handsomest youths, he reserved them for the triumph; and Titus sent the rest who were above 17 years old, bound to the mines in Egypt; and presented many to the provinces to be slain on the theatres with the sword and wild beasts; and those under 17 were sold.

3. The number of all the captives taken in the whole war was 97,000, and of those who perished in the whole siege 1,100,000.

VII. i. 1. Cæsar ordered the whole city and temple to be destroyed, leaving the finest towers Phasaelus, Hippicus, and Mariamne, and the wall round the west-side of the city; this to be a camp for the soldiers left in garrison, and the towers to shew what and how fortified a city the Roman valour had subdued; the rest of the city they so levelled with the ground,

ground, that it could scarce be believed that it had ever been inhabited.

Jesus both in parables and plain words foretold that Jerusalem should be utterly destroyed, the people slain, the land desolated, and those who were not killed carried captive; so that the land should not be so much possessed by, as trodden down of the Gentiles, who would long retain it. And Josephus's account is, that the temple was burnt, and the people slain, by the unrestrained fury of the soldiers, contrary to Titus's orders; multitudes perished in the siege, many were taken captives, of which some were sent to various places to be killed in the games, and the rest made slaves; and the city so destroyed, that, according to Jesus's description of it, one stone was not left upon another.

CHAP. X.

Prophecies of Things still future.

§. 77. His future Kingdom.

Luke xx. 17, 18. The stone which the builders rejected, the same is become the head of the corner. Whosoever shall fall upon that stone shall be broken, but on whomsoever it shall fall it will grind him to powder. Mat. xxi. 42.

xxii. 29, 30. I appoint unto you a kingdom as my Father hath appointed unto me. That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel. Mat. xix. 28. Mar. x. 40.

Rev. ii. 26. He that overcometh and keepeth my works unto the end, to him will I give power over the nations.

Rev. xi. 15. The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever. xii. 10.

v. 10. Thou hast made us unto our God kings and priests, and we shall reign on the earth.

xx. 4, 5. They lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished: this is the first resurrection.

102 That before the end of the world the kingdom of
 106 Christ would be further spread, his dominion more
 110 express, and his laws better obeyed than at present,
 111 is mentioned not only here, but more fully in the
 prophets. Some of the exalted descriptions of it
 are perhaps figurative; but the general truth is
 frequently mentioned; and that the apostles, by
 means of the first resurrection, would be concerned
 in it. As this chapter relates to things future, I
 cannot, as I have hitherto done, shew how it has
 been fulfilled; but having quoted the prophecy,
 shew how the disciples understood it, or what further
 they say about it: so we find here that they are *the*
 106 *kingdoms of this world* which become the kingdoms
 of Christ, that the disciples will reign with him *on*
the earth, and this is expressly *before the general re-*
surrection.

§. 78. The suddenness of his coming.

112 Mat. xxiv. 38, 39. As in the days that were be-
 fore the flood, they were eating and drinking, mar-
 rying and giving in marriage, until the day that
 Noah entered into the ark, and knew not untill the
 flood came and took them all away; so shall also
 the coming of the Son of Man be. Luke xvii. 26,
 28.

Mar. xiii. 32. Of that day and that hour knoweth
 no man, no not the angels which are in heav
 neither the Son, but the Father. Math. xxiv. 36.

Luke

Luke xxi. 35. As a snare shall it come on all them that dwell on the face of the whole earth.

34. Mat. xxiv. 50.

Mat. xxv. 13. Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh. 6. Mar. xiii. 35. Luke xii. 40. xxi. 36.

Rev. iii. 3. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. xvi. 15. Mat. xxiv. 43. Luke xii. 38.

— 2 Pet. iii. 10. The day of the Lord will come as a thief in the night.

— 1 Thes. v. 2, 3. The day of the Lord so cometh as a thief in the night; for when they shall say 'Peace and safety,' then sudden destruction cometh upon them.

The coming of Christ to judgment is always described as being very sudden; as a snare, as a thief in the night, at unawares, &c. Though Noah had been a preacher of righteousness, and warned men 2 Pet. ii. 5. of the coming of the flood 120 years beforehand, Gen. vi. 3. yet the unbelieving world was as much surprized by it as if no warning had been given; so were they also at Sodom. The same will be also the case at the end of the world: though the well-disposed may view with comfort the signs of its approach; yet Luke xxi. 28. when the wicked and unthinking are in their full security, the sign of the Son of Man in heaven, Mat. xxiv. 30. coming with power and great glory, will make the greatest mourn, and want to hide themselves from Rev. vi. 15. his wrath. The design of often mentioning the suddenness of it, and the inference our Saviour and his apostles draw from it, is to warn men to watch 2 Cor. v. 11. and be always ready, that they may not be surprized in sin either by death or judgment, for men are too apt to be off their guard.

§. 79. The general resurrection.

John vi. 40. That every one which seeth the Son and believeth on him may have everlasting life, and I will raise him up at the last day. v. 21. xi. 25.

v. 25, 28, 29. The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live.—All that are in the graves shall hear his voice, and shall come forth.

Mat. xxv. 31, 32. The Son of Man—shall sit upon the throne of his glory; and before him shall be gathered all nations.

—Acts xxiv. 15. Having hope toward God—that there shall be a resurrection of the dead, both of the just and unjust,

1 Cor. xv. 13, 20. If there be no resurrection of the dead, then is Christ not risen;—but now is Christ risen from the dead, and become the first fruits of them that slept. 1. Thes. iv. 14.

52. The trumpet shall sound and the dead shall be raised incorruptible. 54. 1 Thes. iv. 16.

Rev. xx. 12, 13. I saw the dead small and great stand before God.—The sea gave up the dead which were in it, and death and hades delivered up the dead which were in them.

The time will come in which all mankind of every age and nation will be raised again from the dead by the power of the Son of God, and be gathered together before him. This the apostle mentions to be as certain as that Christ himself was raised. And an awful time it will be, for which we should diligently prepare; when Christ who came before in a lowly state, shall come again in the glory of his father, attended by the holy angels, and by the voice of the archangel and the trumpet of God, all who sleep in the dust of the earth, ancient and modern, Heathen, Jew, and Christian, believers and infidels, great and small, rich and poor, the

the righteous and the wicked, shall come forth out of their graves, and be brought to appear before their judge.

§. 80. His future judgment.

John v. 22. The Father judgeth no man; but hath committed all judgment unto the Son. 27.

Mat. xvi. 27. The Son of Man shall come in the glory of his Father with his angels, and then he shall reward every man according to his works. John xii. 48. Rev. xxii. 12.

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xxiv. 30, 31. Then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn; and they shall see the Son of Man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. xxvi. 64. Luke xxi. 26, 27.

Rev. vi, 17.

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xxv. 34, 41. Then shall the king say unto them on his right hand, 'Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.'—Then shall he say also unto them on the left hand, 'Depart from me ye cursed into everlasting fire, prepared for the devil and his angels.'

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xiii. 30, 40—43. In the time of harvest I will say to the reapers, 'Gather ye together first the tares, and bind them in bundles to burn them, but gather the wheat into my barn.'—So shall it be in the end of this world, the Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire, there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. 49. Rev. xiv. 15, 18.

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John v. 29. They that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation.

—Acts xvii. 31. He hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained. x. 42. Rom. ii. 16. 2 Tim. iv. 1.

Rev. i. 7. Behold he cometh with clouds, and every eye shall see him.

2 Cor. v. 10. We must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Rom. xiv. 10. ii. 6.

Rev. xx. 12. The dead were judged out of those things which were written in the books, according to their works.

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The design of raising up the dead again, is that they may be brought before the throne of Christ, who is appointed by God the judge of all men, and who, according to their works, which are, as it were, recorded before God, will separate the righteous, whom he will take up into happiness, from the wicked, whom he will cast into punishment. The solemnity of that great day, in the glory and attendance of the judge, from whom the greatest cannot escape, nor the craftiest deceive; the multitudes who will be brought before him, whom every eye that ever lived shall see; the awfulness of the judgment, when all men must give an account of all their actions; the hopes of the righteous, who will then look up and lift up their heads, for their re-

Luke xxi. 28. demption draweth nigh; and the terror of the wicked, who will be self-condemned, their hearts

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failing them for fear; the exceeding great rewards, and the terrible punishments, which will then be impartially distributed, according to every one's just deserts; are by the scriptures very fully and affectingly set forth;

C H A P,

C H A P. XI.

The Messiah's Sufferings.

§ 81. His coming to Jerusalem, consultation against him, his being sold, his disciples scattered, and his silence.

Zech. ix. 9. Rejoice greatly, O daughter of Zion, shout, O daughter of Jerusalem; behold thy king cometh unto thee, he is just and having salvation, lowly and riding upon an ass, and upon a colt the foal of an ass.

55

Pf. ii. 2. The kings of the earth stand up, and the rulers take counsel together against the Lord, and against his Messiah.

xli. 9. Mine own familiar friend in whom I trusted, which did eat of my bread, hath lifted up his heel against me.

56

Zech. xi. 12, 13. They weighed for my price thirty pieces of silver, and the Lord said unto me, 'Cast it unto the potter:' a goodly price that I was prized at of them. And I took the thirty pieces of silver and cast them to the potter in the House of the Lord.

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xiii. 7. Smite the shepherd, and the sheep shall be scattered.

57

If. liii. 7. He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

—Mat. xxi. 7, 4, 5. They brought the ass and the colt, and put on them their cloaths, and they set him thereon.—It was spoken by the prophet, saying, 'Tell ye the daughter of Sion, Behold thy king cometh unto thee, meek and sitting upon an ass, and a colt the foal of an ass.' John xii. 15.

Acts

Acts iv. 27. Against thy holy child Jesus whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together. John xi. 47. Luke xxiii. 11. Mar. xv. 15. Mat. xxvii. 1.

Mat. xxvi. 15. They covenanted with him (*Judas*) for thirty pieces of silver.

47, 49. Judas one of the twelve came, and with him a great multitude.—And forthwith he came to Jesus and said, 'Hail master,' and kissed him.

xxvii. 5, 7. He cast down the pieces of silver in the temple.—And the chief priests took counsel, and bought with them the potter's field. Acts i. 18.

xxvi. 56. All the disciples forsook him and fled. Mark xiv. 50.

Luke xxiii. 9. (*Before Herod*) He questioned with him in many words, but he answered him nothing (*the High priests*). Mar. xiv. 61. (*Pilate*) Matth. xxvii. 12.

The prophecies mention that the Messiah should ride to Jerusalem on an ass; that kings and rulers should consult together to destroy him; that one of his friends should betray him to his enemies for a reward, the sum is fixed, that it should be given to the potter, and that done in the temple; that on his apprehension his disciples would be dispersed, and he himself silent before his judges.

55 We find in the gospel that Jesus sent for an ass, describing where and how it should be found, he rode on it to Jerusalem, and the prophecy thereby fulfilled is referred to; it was the chief priests who
62 contrived, but Pilate and Herod, the Jews and Gentiles, all concurred in consulting his death; Judas,
56 out of vexation at being reproved, and for a reward, betrayed his master, and, when repenting too late, he returned the money in the temple, it was given for the potter's field, which, from that, and perhaps from Judas putting himself to death in it,

was

was called the *Field of Blood*: The disciples all forsook Jesus when he was seized; and he knowing his accusers did not seek the truth, but a pretence to condemn him, refused to speak both before the high priest, Herod, and Pilate.

§. 82. Mocking, both before and after his Crucifixion.

If. 1. 6. I gave my back to the smiters, and my cheeks to them that plucked off the hair, I hid not my face from shame and spitting.

Pf. xxii. 7, 8, 17. All they that see me laugh me to scorn; they shoot out the lip, they shake the head, saying, 'He trusted on the Lord that he would deliver him, let him deliver him seeing he delighted in him.'—They look and stare upon me.

—Luke xxii. 63—65. (*At the High-priest's*) The men that held Jesus mocked him and smote him; and when they had blind-folded him, they struck him on the face, and asked him, saying, 'Prophecy who is it that smote thee?' And many other things blasphemously spake they against him. Mark xiv. 65.

xxiii. 11. (*At Herod's*) Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.

Matt. xxvii. 28—30. (*At Pilate's*) The soldiers stripped him, and put on him a scarlet robe, and when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand, and they bowed the knee before him, and mocked him, saying, 'Hail, king of the Jews;' and they spit upon him, and took the reed and smote him on the head. John xix. 2.

39—43. (*At the Cross*) They that passed by reviled him, wagging their heads and saying, 'Thou that

‘that destroyest the temple, and buildest it in three days, save thyself; if thou be the Son of God, come down from the cross.’ Likewise also the chief priests mocking him, with the scribes and elders, said, ‘He saved others, himself he cannot save: if he be the king of Israel, let him now come down from the cross, and we will believe him: He trusted in God, let him deliver him now if he will have him.’ Luke xxiii. 35.

59

David and Isaiah both mention that the Messiah should be grossly mocked and abused; and we find in the Gospel that it was so done in four different places; and by the chief priests at the cross almost in the very words of the 22d Psalm.

§. 83. His sufferings and death.

Gen. iii. 15. It shall bruise thy head, and thou shalt bruise his heel.

59

Pf. xxii. 11, 13, 15, 16. Be not far from me, for trouble is near, for there is none to help.—They gaped upon me with their mouths as a ravening and a roaring lion,—Thou hast brought me into the dust of death.—The assembly of the wicked have enclosed me.

Is. lii. 14. His visage was so marred more than any man, and his form more than the sons of men.

liii. 5, 7, 8, 10, 12. He was wounded for our transgressions;—He was oppressed and he was afflicted;—He is brought as a lamb to the slaughter;—He was taken from prison and from judgment;—He was cut off out of the land of the living;—It pleased the Lord to bruise him, he hath put him to grief;—He hath poured out his soul unto death.

Dan. ix. 26. The Messiah shall be cut off.

—Mat,

—Mat. xxvii. 26. Pilate, when he had scourged Jesus, delivered him to be crucified. Mark xv. 15. John xix. 16.

Luke xxiii. 33. When they were come to the place which is called Calvary, there they crucified him and the malefactors. John xix. 18. Mat. xxvii. 35.

Mark xv. 46. (*Joseph of Arimathea*) wrapped him in the linen, and laid him in a sepulchre. Mat. xxvii. 60. John xix. 40.

Luke xxiv. 26. Ought not Christ to have suffered these things, and to enter into his glory? 44, 46. Acts xvii. 3.

Acts iii. 18. Those things which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. ii. 23.

1 Pet. i. 11. The spirit of Christ—testified beforehand the sufferings of Christ, and the glory which should follow. Acts xxvi. 23.

The punishment threatened to the serpent, at the fall of man, contains a distant and obscure hint of the sufferings of Christ, which is more clearly related in the Psalms, Isaiah, and Daniel; who mention his asking assistance of God against the fierceness of the people toward him; his oppression, afflictions, judgment, wounds, and grief; his being cut off, resigning his soul, and being brought down into the dust. So we find that Pilate, to please the people, scourged and condemned him, that he was crucified, and Joseph buried him. Jesus, by repeating part of the 22d Psalm during his sufferings, referred the scribes to what was there foretold; and the apostles speak of these things as a fulfilling of the prophecies.

§. 84. By crucifixion.

Pf. xxii. 16. They pierced my hands and my feet.

Zech.

Zech. xii. 10. They shall look upon me whom they have pierced.

—Acts ii. 23. Him—by wicked hands ye have crucified and slain.

Phil. ii. 8. He became obedient unto death, even the death of the cross.

John xix. 34, 3. One of the soldiers, with a spear, pierced his side, and forthwith came there-out blood and water.—Another scripture saith, 'They shall look on him whom they pierced.'

Rev. i. 7. Every eye shall see him, and they also which pierced him.

64

The death of the Messiah was to be by piercing his hands and his feet, that is, by crucifying: the foretelling this is the more remarkable, as that was a punishment unknown to the prophets, being a Roman, not a Jewish practice. And it was brought about by his being delivered into the hands of the Gentiles, as Jesus himself said he should be. His side was also pierced by a spear, and by blood and water coming out, his death was more fully proved; for it shewed that his heart was pierced, and that he had been then so long dead, that the parts of his blood were already separated.

62

§. 85. Giving vinegar and gall, parting his garments, reckoning with the transgressors, and burying with the rich.

Pf. lxix. 21. They gave me also gall for my meat, and in my thirst they gave me vinegar to drink.

Pf. xxii. 19. They part my garments among them, and cast lots upon my vesture.

If. liii. 12. He was numbered with the transgressors.

Numb. ix. 12. They shall not break any bone of it. Ex. xii. 46.

If. liii. 9. He made his grave with the wicked, and with the rich in his death.

—Mat.

—Mat. xxvii. 24. They gave him vinegar to drink mingled with gall, and when he had tasted thereof he would not drink. Mark xv. 23.

John xix. 28—30. Jesus—that the Scripture might be fulfilled, saith, ‘I thirst.’—They filled a sponge with vinegar.—When Jesus therefore had received the vinegar, he said, ‘It is finished.’ Mat. xxvii. 48.

23, 24. The soldiers when they had crucified Jesus, took his garments, and made four parts, to every soldier a part, and also his coat; now the coat was without seam, woven from the top throughout. They said therefore among themselves, ‘Let us not rend it, but cast lots for it whose it shall be;’ that the Scripture might be fulfilled, which saith, ‘They parted my raiment among them, and for my vesture they did cast lots.’ Mark xv. 24.

Mark xv. 27, 28. With him they crucify two thieves, the one on his right Hand, and the other on his left. And the Scripture was fulfilled, which saith, ‘And he was numbered with the transgressors.’ John xix. 18. Mat. xxvii. 38. Luke xxii. 37.

John xix. 33, 36. They brake not his legs,—that the Scripture should be fulfilled, ‘A bone of him shall not be broken.’

Mat. xxvii. 57, 58, 60. A rich man of Arimathea named Joseph,—begged the body of Jesus,—and laid it in his own new tomb. John xix. 38. Luke xxiii. 53.

As the Psalms foretell the circumstance of giving him vinegar and gall, so the Gospel mentions it as done both before his crucifixion, and while he was on the cross. That the soldiers should divide his cloaths among them, but cast lots for his coat, is recorded as foretold by the Psalms, and as fulfilled in the Gospel. The command given not to break a bone of the Paschal Lamb, was by the providence of God true also of the Messiah. He was numbered

bered with the transgressors when he was crucified between them, as if he had been such an one as they, and buried with the rich when he was laid in Joseph's own new tomb.

§. 86. His trust in God.

If. 1. 7, 9. The Lord God will help me, therefore shall I not be confounded; therefore have I set my face like a flint, and I know that I shall not be ashamed.—Behold the Lord God will help me: who is he that shall condemn me?

Pf. xxii. 9, 19, 21, 22. Thou didst make me hope when I was upon my mother's breasts.—Be not thou far from me, O Lord, O my strength, haste thee to help me.—Save me from the lion's mouth, for thou hast heard me from the horns of the unicorns. I will declare thy name unto my brethren; in the midst of the congregation will I praise thee.

xvi. 8—10. I have set the Lord always before me; because he is at my right-hand, I shall not be moved; therefore my heart is glad, and my glory rejoiceth; my flesh also shall rest in hope; for thou wilt not leave my soul in the state of the dead, neither wilt thou suffer thine holy one to see corruption. Acts ii. 26.

—Mat. xxvi. 53, 54. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? but how then shall the Scriptures be fulfilled that thus it must be?

Mar. xiv. 36. Abba father, all things are possible unto thee; take away this cup from me, nevertheless, not what I will, but what thou wilt.

Mat. xxvi. 39. Luke xxii. 42.

Mat. xxvii. 41, 43. The chief-priests mocking—said,—‘He trusted in God, let him deliver him now

‘ now if he will have him, for he said, ‘ I am the
“ Son of God.”

Heb. v. 7. Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared.

The Son of God when on earth knew well the power of God to save him, and trusted to it from his birth, and under all his persecutions; and gave praise to God on the prospect of his deliverance. One great trust of his was, that though, according to the prophecies, he must be killed, yet that God would speedily raise him again. So also in the Gospels; God could deliver him from all his enemies; and he trusted he would do so when what had been foretold was fulfilled. The chief-priests knew and testified his trust in God; yet, not understanding the prophecies, they thought him neglected of God when they had crucified him.

65

C H A P. XII.

His rising and exaltation, and the benefit of his coming and death.

§. 87. His rising again.

IS. liii. 10. When thou shalt make his soul an offering for sin,—he shall prolong his days.

Pf. xvi. 9, 10. My flesh also shall rest in hope. For thou wilt not leave my soul in the separate state, neither wilt thou suffer thine holy one to see corruption.

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—Acts

—Acts ii. 31. (*David*) spake before of the resurrection of Christ, that his soul was not left in the separate state, neither did his flesh see corruption. xiii. 35.

1 Cor. xv. 4. He rose again the third day according to the Scriptures. Acts xiii. 33. xvii. 3.

66 Mat. xxviii. 7. Tell his disciples that he is risen from the dead, and behold he goeth before you into Galilee. 10. Mar. xvi. 7. As he said unto you.

1 Cor. xv. 5, 6. He was seen of Cephas, then of the twelve; after that he was seen of above five hundred brethren at once.

Luke xxiv. 39, 43. Behold my hands and my feet that it is I myself, handle me and see, for a spirit hath not flesh and bones as ye see me have.— And he did eat before them. John xx. 20, 27.

65 Acts xiii. 31. He was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

Isaiah foretells; that though the Messiah should die, yet his days should be lengthened afterward; and David, that he should rise again before his body was corrupted. This the apostles take notice was fulfilled when Christ rose from the dead the third day: an angel sent the first message to his disciples that he was risen, and they should see him as he himself had said; which accordingly many did, both alone and in company: Jesus bid them take notice, that it was he himself they saw, and not an unbodied spirit. Accordingly when, by his forty days continuance with them, they were all fully satisfied and instructed by him, they went every where boldly witnessing his resurrection at the hazard of their lives.

§. 88. The first who should rise.

Acts xxvi. 23. That Christ—should be the first that should rise from the dead.

Mat. xxvii. 52; 53. Many bodies of the saints which slept arose, and came out of the graves *after his resurrection.*

Col. i. 18. The first-born from the dead, that in all things he might have the pre-eminence.

Rev. i. 5. Jesus Christ—the first begotten of the dead.

1 Cor. xv. 20. Now is Christ risen from the dead, and become the first fruits of them that slept. 23.

As the Son of God was before all, *before the world was*; and above all, *in glory with the Father*; so he retained his pre-eminence in being the first who rose from the dead. For he was not like those whom Elijah, &c. raised, who had only a short reprieve from death, and fell into it again. But the Messiah rose again to die no more, and entered into that everlasting life which he promised to his faithful followers; and was himself the first example of it, and the earnest, that every man in his own order should rise again as he had done.

6

Rom. vi. 9.

1 Cor. xv. 23.

§. 89. His ascension.

Pf. lxviii. 18. Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men. Eph. iv. 8. Gave gifts unto men.

John iii. 13. No man hath ascended up to heaven, but he that came down from heaven.

xiii. 3. Jesus knowing—that he was come from God, and went to God.

—Luke xxiv. 51. While he blessed them, he was parted from them, and carried up into heaven.

Mar. xvi. 19. Acts i. 9.

H 2

1 Pet.

67

1 Pet. iii. 22. Jesus Christ; who is gone into heaven, and is on the right hand of God. 1 Tim. iii. 16.

Heb. vi. 20. The fore-runner is for us entered, even Jesus.

53

The Messiah who came down from heaven, went up thither again; and by his ascension was declared to be the Son of God with power, triumphed over the devil, and received gifts from God to bestow on man; so that both the readings, that he *received* and *gave* gifts, were true. The apostles were to be witnesses of his ascension; therefore it was done leisurely before them, that they might see it distinctly. At his entering into heaven he was invested with power more fully; and is entered *for us*, as our fore-runner, first fruits, and earnest, that all his true disciples shall do so too.

§. 90. His exaltation.

Is. lii. 13. My servant—shall be exalted, and extolled, and be very high.

Is. liii. 12. I will divide him a portion with the great.

Psa. ii. 6. I have set my King upon my holy hill of Zion.

Is. cx. 1. The Lord said unto my Lord, 'Sit thou at my right hand until I make thine enemies thy footstool.' Acts ii. 34. Heb. i. 13.

Is. ix. 7. Of the increase of his government and peace there shall be no end.

—Acts v. 31. Him hath God exalted with his right hand to be a prince and a saviour. ii. 33. Eph. i. 20.

Mat. xxviii. 18. All power is given unto me in heaven and in earth. Heb. ii. 8. John iii. 35. 1 Cor. xv. 27.

1 Pet,

1 Pet. iii. 22. Is on the right hand of God, angels, and authorities, and powers, being made subject unto him.

Heb. viii. 1. We have such an high-priest who is set on the right hand of the throne of the majesty in the heavens. Col. iii. 1.

The prophets speak highly of the Messiah's being exalted, set on God's right hand, and having great power and authority over all things. And the New Testament speaks of it as fulfilled in Christ: He himself says, that all power is given to him; and the apostles, that God has exalted him; he is next to the throne of God in heaven; and angels, as well as men, are subjected to him.

§. 91. Exalted chiefly after, and because of his sufferings.

Is. liii. 12. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong, because he hath poured out his soul unto death. 10.

Pf. viii. 5. Thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Heb. ii. 7.

—Luke xxiv. 26. Ought not Christ to have suffered these things, and to enter into his glory? 47.
1 Pet. i. 11.

John v. 27. Hath given him authority to execute judgment also, because he is the Son of Man.

Phil. ii. 8, 9. Being found in fashion as a man he humbled himself, and became obedient unto death, even the death of the cross; wherefore God also hath highly exalted him. Acts ii. 33.

Heb. ii. 9. We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour.

Though the Son of God was in glory with the Father before the world was, yet his particular ex-

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altation, as the head of God's church on earth, was after his incarnation and sufferings, when that Church was more especially established in the world. He was made lower when he took flesh, and again exalted when he ascended up to heaven. Jesus himself mentions that it was necessary he should first be afflicted, and then exalted; he who had been a

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man was appointed to be the judge of men; and this was the consequence of what he did for the redemption of mankind; because he had so greatly humbled himself, he was therefore to be exalted above all.

See more in §. 46.

§. 92. Benefit of his coming. *To instruct and enlighten men.*

If. ix. 2. The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined.

—John xii. 46. I am come a light into the world, that whosoever believeth on me should not abide in darkness. viii. 12. ix. 5.

Luke ii. 32. A light to lighten the Gentiles.

Acts xxvi. 18. To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God.

Eph. v. 8. Ye were sometime darkness, but now are ye light in the Lord: walk as children of light. 14.

Acts iii. 26. God having raised up his son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

Eph. v. 13.

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Whatsoever doth make manifest is light. So Jesus, who came to make known God's will, is called the light of the world. That was the design of his coming into the world; and he enlightened men that they might walk as children of light; that

is,

is, that forsaking all wickedness, which are the works of darkness, and knowing the will of God, they should conform to it in all purity and holiness.

99

§. 93.—*To reconcile men to God and save them.*

If. lix. 20. The redeemer shall come to Zion, and unto them that turn from transgression in Jacob.

—1 John iii. 5. He was manifested to take away our sins. 1 Tim. i. 15.

Acts xiii. 38. Through this man is preached unto you the forgiveness of sins. John i. 29.

2 Cor. v. 18. God hath reconciled us to himself by Jesus Christ. 1 John iv. 9.

Eph. i. 6. He hath made us accepted in the beloved. John xx. 31.

Luke xix. 10. The Son of Man is come to seek and to save that which was lost. Mat. xviii. 11. John iii. 17.

37

Gal. iv. 4, 5. God sent forth his son—that we might receive the adoption of sons.

Christ came to obtain pardon for past sins, and to reconcile those men who forsake them to God, by forgiveness through him; and to be the Saviour and restorer of God's lost creatures, who by his beloved Son are again adopted into the family of God.

38

§. 94. Benefit of his death, *A sacrifice for sin.*

If. liii. 6, 10, 11, 12. The Lord hath laid on him the iniquity of us all.—Thou shalt make his soul an offering for sin.—He shall bear their iniquities.—He bare the sin of many, and made intercession for the transgressors. 4.

Dan. ix. 24. To make an end of sins, and to make reconciliation for iniquity. 1 John iv. 10.

H 4

—Eph,

—Eph. v. 2. Christ hath given himself for us, an offering and a sacrifice to God. 2 Cor. v. 21. Rom. viii. 3.

1 John ii. 2. He is the propitiation for our sins. Rom. iii. 25.

Heb. ix. 14. Christ, who through the eternal spirit offered himself without spot to God. 15.

1 Pet. i. 19. Redeemed—with the precious blood of Christ, as of a lamb without blemish. Rev. v. 6. xiii. 8.

From the time of Adam sacrifices had been appointed, as the means of forgiveness of sins, and of reconciliation with God. So under the Gospel God required, before he would pardon sin, a solemn sacrifice to testify his hatred against it, and warn men of the danger of repeating it. And the offering he appointed was that of the Son of God on the cross, which was the most precious that can be.

§. 95.—Once offered.

1 Pet. iii. 18. Christ hath once suffered for sins, the just for the unjust. Rom. vi. 10.

Heb. x. 12. This man after he had offered one sacrifice for sins, for ever sat down on the right hand of God. 10, 14.

ix. 12. Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place.

vii. 27. Who needeth not daily, as those high-priests, to offer up sacrifice first for his own sins, and then for the people's; for this he did once when he offered up himself.

ix. 25, 26. Nor yet that he should offer himself often, as the high-priest entereth into the holy place every year with blood of others.—But now, once in the end of the world hath he appeared to put away sin by the sacrifice of himself. 28.

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The Jewish sacrifices were often repeated because they were imperfect, and atonements for sins which would be often committed. But the solemn sacrifice of Christ, which was one perfect and universal atonement, was not repeated; for when once God had so testified his hatred against sin, there was no occasion he should do it again. It is therefore more particularly compared to the solemn general sacrifice made by the high-priest *once only* in a year, on the great day of expiation; with which he entered into the most holy place, as Christ after his *once* suffering did into heaven.

§. 96.—*Pardon of sin.*

Dan. ix. 24. To finish the transgression, to make an end of sins, and to make reconciliation for iniquity. Heb. ii. 17. 1 Theff. i. 10.

Is. liii. 5. With his stripes we are healed. Gal. iii. 13.

—John i. 29. The lamb of God, which taketh away the sin of the world. Col. i. 14, 20.

Acts v. 31. To give repentance to Israel, and forgiveness of sins. Heb. i. 3.

1 Cor. xv. 3. Christ died for our sins according to the Scriptures. Rev. v. 9.

1 John i. 7. The blood of Jesus Christ his son cleanseth us from all sin. Rev. i. 5. Mat. xx. 28.

By this sacrifice once offered, of Jesus Christ who died for us, is obtained the *forgiveness of sins that are past*, more generally and effectually than by the sacrifices under the law of Moses, and for those of all ages, and all parts of the world. He is the Lamb of God, and by his blood men are cleansed from sin, and encouraged to repentance.

Rom. iii. 25.

Act. xiii. 39.

§. 97.—*He died for us.*

Dan. ix. 26. The Messiah shall be cut off, but not for himself. Tit, ii. 14.

If. liii. 5, 8. He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him—for the transgression of my people was he stricken, Eph. v. 25.

Mar. x. 45. The Son of Man came—to give his life a ransom for many. 1 Tim, ii. 6. Mat. xxvi, 28. Gal. ii. 20.

John x. 15. I lay down my life for the sheep. 11. xv. 13.

xi. 51, 52. He prophesied that Jesus should die for that nation, and not for that nation only, 2 Cor. v. 15. Heb, ii. 9.

1 Pet. ii. 24. Who his own self bare our sins in his own body on the tree.

Rom. v. 6. Christ died for the ungodly. 8, viii. 32. 1 Thess. v. 10.

iv. 25. Who was delivered for our offences, and was raised again for our justification. 1 Cor. xv. 17.

Heb. ix. 22. Mankind having sinned were liable to punishment, and by the rule of the law, 'without shedding of blood there is no remission.' The Son of God therefore gave himself as a sacrifice for men, and laid down his life a ransom for all who would become his disciples: He was cut off, not for his own sins, for he had none, but for our transgressions; that by his temporary sufferings he might deliver man from utter destruction. This was the means God thought fit to appoint for delivering men from the punishment of their offences.

Heb. iv. 15.

§. 98.—*The means of Salvation.*

Pf. lxxii. 17. Men shall be blessed in him.

If. liii. 11. By his knowledge shall my righteous servant justify many.

Dan. ix. 24. To bring in everlasting righteousness.

—Rom. v. 10. We were reconciled to God by the death of his Son. iii. 24. Eph. i. 6.

Heb. x. 10. We are sanctified through the offering of the body of Jesus. 29. xiii. 12.

1 Theff. v. 9. God hath not appointed us to wrath, but to obtain Salvation by our Lord Jesus Christ. John iii. 16. Rom. v. 9.

Heb. v. 8, 9. He suffered, and being made perfect, he became the author of eternal Salvation unto all them that obey him. ix. 15.

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God would have all men to be saved, which must be by a good life; and Christ gave himself for us that he might purify to himself a peculiar people zealous of good works. The way to make men so is to convince them of the evil of sin; make them desirous of the future reward, to know the right way to obtain it, and be willing to practise it. For this reason God chose man should be saved through a Redeemer, that as God would not pardon sin but on so solemn a sacrifice as his death, we might be sensible of the necessity of forsaking it; and that as we are saved for his sake, we may confess that our own works, though necessary to Salvation, are too imperfect to deserve so great a reward. Men therefore are blessed in the Messiah, are justified and reconciled to God by him, and may through him obtain eternal Salvation.

1 Tim. ii. 4.

Rev. xxi. 27.

Tit. ii. 14.

§. 99.—*To make men holy.*

Dan. ix. 24. To make reconciliation for iniquity, and to bring in everlasting righteousness.

2 Cor. v. 15. He died for all, that they which live should not henceforth live unto themselves, but unto him which died for them. Rom. vi. 10—12.

1 Theff. v. 10.

1 Pet. ii. 24. Who his own self bare our sins in his own body on the tree, that we being dead to sin, should live unto righteousness. iii. 18. Gal. ii. 20.

Tit. ii. 14. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works. Heb. ix. 14. Gal. i. 4.

1 Cor. vi. 20. Ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's.

1 Pet. iv. 1, 2. As Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh, hath ceased from sin, that he no longer should live the rest of his time in the flesh, to the lusts of men, but to the will of God.

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54. 101

Christ, who died for us as a sacrifice for the sins of the world, obtained pardon of past offences that we might be encouraged to repentance, and for the future live holily, as those redeemed and purchased by the Lord, for that was the great design of the Gospel to make men happy by making them righteous. As Christ who redeemed us was holy, and from holiness past into happiness and glory, so should we by imitating his holiness endeavour to obtain a share of his happiness.

§. 100.—*To destroy the power of the devil.*

Gen. iii. 15. It shall bruise thy head, and thou shalt bruise his heel.

—Rom. xvi. 20. The God of peace shall bruise Satan under your feet shortly. John xii. 31.

1 John iii. 8. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

Heb. ii. 14. That through death he might destroy him that had the power of death, that is the devil.

Col. ii. 15. Having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

The promise made to Adam was, that a Saviour should break the power of the devil, who had then overcome them; this was fulfilled by Christ, when he by his death obtained pardon for sin, and established the Christian religion, in which the gift of the Holy Ghost is offered, whereby we are enabled to overcome the devil.

§. 101.—*An example of patient suffering.*

John xv. 20. If they have persecuted me they will also persecute you.

Phil. ii. 5, 8. Let this mind be in you which was also in Christ Jesus.—He became obedient unto death, even the death of the cross. Mat. xvi. 24.

1 Pet. ii. 20, 21. If, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God; for even hereunto were ye called. Because Christ also suffered for us, leaving us an example that ye should follow his steps. iii. 17, 18.

iv. 1. Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind. John xiii. 15.

Jesus

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Mat. v. 12.

Jesus was our example in suffering as well as in obedience. As the prophets had borne persecution from the Jews of old time, so Jesus cautions his disciples that they too must expect to be persecuted, as he also was; and the apostles urge it as a duty they were called to, and that it was reasonable that they should undergo patiently what their master had submitted to before them.

C H A P. XIII.

The spreading of the Gospel, and calling of the Gentiles.

§. 102. Spreading of the Gospel.

Gen. xlix. 10. Shiloh,——unto him shall the gathering of the people be.

Hab. ii. 14. The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea. Is. xi. 9. lxvi. 19.

Is. xlv. 23. Unto me every knee shall bow, every tongue shall swear. lii. 10. lix. 19.

Zech. xiv. 9. The Lord shall be king over all the earth; in that day there shall be one Lord, and his name one. Is. liv. 5. lxv. 16. Rev. xv. 4.

Dan. ii. 35. The stone that smote the image became a great mountain, and filled the whole earth. Mat. xiii. 32, 33.

——Luke ii. 10. I bring you good tidings of great joy which shall be to all people. iii. 6. John xii. 32.

Acts

Acts ii. 39. The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. John xi. 52.

v. 14. Believers were the more added to the Lord, multitudes both of men and women.

xii. 24. The word of God grew and multiplied.

xv. 41. He went through Syria and Cilicia confirming the churches. 36.

Col. i. 23. The Gospel—which was preached to every creature which is under heaven. Mat. xxviii. 19.

Rev. xiv. 6. I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people. v. 9. vii. 9.

Accounts of the spreading of the Gospel from heathen authors are in No. 71.

That the knowledge of the true God, formerly confined to the Israelites, should by degrees spread over the world, is declared in the Old Testament both in plain words and similitudes, by the gathering of the people to the Messiah, the name of the Lord being every where great, and one Lord only being acknowledged all over the world, and by the stone filling the whole earth. This is again repeated at the beginning of the Gospel, it is great joy to all people, and a promise to those afar off. The beginning of this we see in the Acts, that it spread in many nations, heathen writers confirm it, and it still continues to increase in other countries, till the compleat prevailing of it in every nation shall be hereafter fulfilled.

§. 103. Calling of the Gentiles.

Gen. xxviii. 14. In thy seed shall all the families of the earth be blessed. xxii. 18. Acts iii. 25. Gal. iii. 8.

Hag.

Hag. ii. 7. The desire of *all nations* shall come.
Jer. iv. 2.

Pf. xxii. 27. All the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before thee.
lxxxvi. 9. lxxxii. 8.

Mal. i. 11. From the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles. Is. ii. 3. Mich. iv. 2. Zech. ii. 11.

Is. lxv. 1, I am sought of them that asked not for me; I am found of them that sought me not; I said behold me, behold me, unto a nation that was not called by my name. lii. 15. Hosea ii. 23. Rom. io. 20. xv. 21. ix. 30.

xliv. 6. It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. lx. 3. xl. 5.

xliv. 1, 4, 6. He shall bring forth judgement to the Gentiles.—The isles shall wait for his law.—I give thee for a covenant of the people, for a light of the Gentiles. xi. 10. lxii. 2. Mat. xii. 18. Rom. xv. 12.

—Luke ii. 32. A light to lighten the Gentiles. Acts xxvi. 23. x. 35.

Acts xxii. 21. I will send thee far hence unto the Gentiles. xxvi. 17. xxviii. 28. 2 Tim. iv. 17.

xiii. 46, 47. We turn to the Gentiles, for so hath the Lord commanded us, saying, ‘I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.’

xi. 18. They glorified God, saying, ‘Then hath God also to the Gentiles granted repentance unto life.’ x. 45. Luke xxiv. 47.

xv. 3. They passed through Phœnicia and Samaria, declaring the conversion of the Gentiles. xiv. 27.

Eph. iii. 3, 5, 6. The mystery—which in other ages was not made known—as it is now revealed. —That the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the Gospel. Rom. xvi. 26. 1 Pet. ii. 10.

That the Gentiles should be called and embrace the Gospel, is so frequently foretold in the Old Testament; in general to Abraham, again in the Psalms, expressly by Isaiah, as also in the other prophets, that Haggai thence calls Christ the desire or expectation of all nations; and it seems strange that any of the Jews could be ignorant of it. Yet so great was their prejudice against the Gentiles, that they were enraged when Paul said he was ordered Aet. xxii. 22. to preach to them: and even the converted Jews seemed surprized, when they found that God had x. 45. xi. 18. granted them repentance unto life. Many writers however, and particularly St. Paul, the *apostle of the* Rom. xi. 13. *Gentiles*, refer to the express prophecies fulfilled in their conversion; which they saw the beginning of the accomplishment of, and it has spread much further among the Gentiles since their time.

§. 104. Uniting Jews and Gentiles.

Is. ii. 2, 3. It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. And many people shall go and say, 'Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths.' Mich. iv. 1. Zech. 8. 22.

Ivi. 6, 7. The sons of the stranger——will I bring to my holy mountain, and make them joyful in my house of prayer. 8.

Jer. iii. 17. They shall call Jerusalem the throne of the Lord, and all the nations shall be gathered unto it. Is. lxvi. 23. Zech. xiv. 16.

Zeph. iii. 11. Thou shalt no more be haughty because of my holy mountain. Is. lxv. 5.

—John x. 16. Other sheep I have which are not of this fold, them also I must bring and they shall hear my voice, and there shall be one fold and one shepherd. xi. 52.

Gal. iii. 28. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus. 1 Cor. xii. 13, Rom. x. 12. iii. 22. Col. iii. 11.

Eph. ii. 13, 14, 15. Ye who sometimes were afar off, are made nigh by the blood of Christ. For he is our peace who hath made both one, and hath broken down the middle wall of partition between us—to make in himself of twain one new man, so making peace. 11, 12, 16, 19.

While the Jews were the peculiar people of God, and the Gentiles fallen off into Idolatry, the distinction of Jew and Gentile was kept up, as the worshippers of the one true God, and the worshippers of many false ones; and it made both parties despise and hate one another; and, as Zephaniah justly says, the Jews were haughty because of it. But in the Messiah this distinction is taken away; he is the Mediator for all nations; Jew and Gentile, far and near, are all united in him, and will be more completely so when the Gospel is universally spread; they will be all of one fold, worshippers of one God, there will be no distinction between them, and peace and union will thereby be restored among men.

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§. 105. The general forsaking of Idolatry.

Zech. xiv. 9. The Lord shall be king over all the earth; in that day there shall be one Lord, and his name one. Is. xlv. 23.

Is. lxxv. 16. He who bleffeth himself in the earth, shall bless himself in the God of truth; and he that sweareth in the earth, shall swear by the God of truth. Jer. iv. 2.

xxxv. 7. Every man shall cast away his idols of silver, and his idols of gold, which your own hands have made unto you for a sin.

ii. 18, 20. The idols he shall utterly abolish. — In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats. Tob. xiv. 6.

—Acts xv. 20. That they abstain from pollutions of idols.

1 Cor. x. 7. Neither be ye idolaters as were some of them. 2 Cor. vi. 16.

1 John v. 21. Little children, keep yourselves from idols. 1 Cor. x. 14.

1 Theff. i. 9. Ye turned to God from idols, to serve the living and true God.

Plin. Epist. x. 97. The temples have been almost desolate.

The prophets mention that the time would come when idolatry, then so prevalent in the world, would be forsaken, the one true God universally worshipped, and all idols utterly cast off, and no longer used. This Tobit understood to be not at the first return of Judah from Babylon, but at the second return of all Israel from all countries, which is yet future. II. xi. 11, 12

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Idolatry is strictly forbidden by Christianity; and Paul testifies, that those who were converted had turned from it; and Piny, that idolatry was much diminished; many nations have since that time

forfaken it; and the further fpreading of Chriftianity will naturally wear off idolatry; though, what is very ftrange, fome fefts even among thofe who call themfelves Chriftians now praftife it: but the time of the univerfal conversion of the Gentiles to the Gofpel, and of the entire forfaking of Idolatry, is not yet come.

C H A P. XIV.

His future Kingdom and Judgement.

§. 106. His kingdom.

Dan. ii. 44. In the days of thefe kings fhall the God of heaven fet up a kingdom, which fhall never be deftroyed; and the kingdom fhall not be left to other people, but it fhall break in pieces and confume all thefe kingdoms, and it fhall ftand for ever. Pf. ii. 8. cx. 1, 2.

45 vii. 13, 14. One like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion and glory, and a kingdom, that all people, nations, and languages, fhould ferve him. 18, 22, 27.

Jer. xxiii. 5, 6. Behold the days come faith the Lord, that I will raife unto David a righteous branch, and a king fhall reign and prosper, and fhall execute judgement and juftice in the earth: in his days Judah fhall be faved, and Ifrael fhall dwell fafely: and this is his name whereby he fhall be called, 'The Lord our righteousnefs.' xxxiii. 15, 16.

Pf. lxxxix.

Pf. lxxxix. 27. I will make him my first born, higher than the kings of the earth. If. ix. 7.

—Luke i. 32, 33. The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever. 1 Cor. xv. 25.

Mat. xix. 28. When the Son of Man shall sit on the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel. Luke xxii. 30. Rev. ii. 26.

Rev. xvii. 14. He is Lord of Lords and King of Kings. xix. 16.

xi. 15. The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever.

xx. 4. They lived and reigned with Christ a thousand years.

Toward the end of the world, the kingdom of the Messiah is to be more fully established in the earth. It is a kingdom exceeding all others in extent, power, excellence, peace, and duration. It is to be the kingdom of the Messiah, for he is *the righteous branch of David*; the extent of it is over *all people, nations, and languages*; the power of it is *higher than the kings of the earth*; its excellence that he shall *execute judgement and justice*; its peace that they shall *dwell safely*; and its duration that it *shall never be destroyed*.

In the New Testament it is called giving Christ *the throne of his father David*; he is *Lord of Lords and King of Kings*; it is a kingdom *in this world*, and before the general resurrection. It is called a reign of a thousand years, whether that be meant to express the real term, or as a general description of an indefinitely long time.

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§. 107.—*The extent of his kingdom.*

Ps. lxxii. 8, 11. He shall have dominion also from sea to sea, and from the river unto the ends of the earth.—All kings shall fall down before him, all nations shall serve him. Zech. ix. 10.

ii. 8. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession,

Jer. iii. 17. At that time they shall call Jerusalem the throne of the Lord, and all the nations shall be gathered unto it.

Dan. vii. 27. The kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High.

—1 Cor. xv. 25. He must reign till he hath put all enemies under his feet.

Rev. xix. 16. King of Kings, and Lord of Lords. xvii. 14.

ii. 26. He that overcometh, and keepeth my works unto the end, to him will I give power over the nations.

xi. 15. The kingdoms of this world are become the kingdoms of our Lord and of his Christ.

The universal extent of the Messiah's kingdom is by the prophets described to be *to the ends of the earth*, not only *over Jerusalem*, but *over the heathens also*, of *all nations under the whole heaven*. In the New Testament, it is said, he must overcome *all his enemies*; he is to be *king of kings*, to have power *over the nations*, and *the kingdoms of this world* are said to be his.

§. 108.—Over Jews restored and Gentiles.

If. xi. 11, 12. The Lord shall set his hand again *the second time* to recover the remnant of his people which shall be left;—and shall assemble the outcasts of Israel, and gather together the dispersed of Judah, from the four * corners of the earth. xliii. 6. Tob. xiv. 5. Jer. iii. 18.

* Wings
quarters
winds extre-
mities.

lxi. 4. They shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of *many generations*.

Jer. xxxi. 1. I will be the God of all the families of Israel, and they shall be my people. Hos. i. 11. Ezek. xxxvii. 16.

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If. ii. 2, 3, 4. It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. And many people shall go and say, 'Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths.' For out of Zion shall go forth the Law, and the word of the Lord from Jerusalem; and he shall judge among the nations, and shall rebuke many people. Mich. iv. 2. Ps. xviii. 43.

Zech. ii. 11. Many nations shall be joined to the Lord in that day, and shall be my people, and I will dwell in the midst of thee. viii. 22. xiv. 16. If. lx. 12.

—Luke i. 33. He shall reign over the house of Jacob for ever.

Rev. ii. 26. He that keepeth my works unto the end, to him will I give power over the nations. Mat. xix. 28. Luke xxii. 29.

The kingdom of the Messiah will be when the Jews are restored *the second time*, and repair what

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2 has been desolate *many generations*; and Israel, who have been so long *outcasts*, will also then assemble, for *all the families of Israel* will then be his people; Zech. x. 6. They will be joined together under one king. Jerusalem is the place where this kingdom appears more immediately established, for the mountain of the house will then be the head of the mountains, and the law will go forth out of Zion; but other kingdoms will also obey the Messiah.

§. 109. The excellency of his kingdom.

Jer. xxxiii. 15, 16. At that time will I cause the branch of righteousness to grow up unto David, and he shall execute judgement and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely. xxiii. 5.

Is. ix. 7. Upon the throne of David and upon his kingdom, to order it and to establish it with judgement and with justice. xxxii. 1. xvi. 5.

xi. 4. With righteousness shall he judge the poor, and reprove with equity for the meek of the earth. Ps. xlv. 6. lxvii. 4.

Ps. lxxii. 2, 4. He shall judge thy people with righteousness, and thy poor with judgment;—He shall save the children of the needy, and shall break in pieces the oppressor. 12, 14.

Is. xl. 11. He shall feed his flock like a shepherd, he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

—Rev. xix. 11. He was called faithful and true, and in righteousness he doth judge and make war.

49 The kingdom of the Messiah is a kingdom of righteousness; he will do justice and equity to all; preserve the poor and meek from being overborne by the rich and powerful, and put a stop to all oppression; as a good shepherd mildly and diligently takes

takes care of his flock ; judging faithfully in peace, and waging no unjust wars.

§. 110. The peace of it.

Mich. iv. 3, 4. They shall beat their swords into plow-shares, and their spears into pruning-hooks ; nation shall not lift up a sword against nation, neither shall they learn war any more ; but they shall sit every man under his vine, and under his fig-tree, and none shall make them afraid. If. ii. 4. xxxii. 18. Pf. lxxii. 7. Jer. xxxiii. 16.

If. xi. 6—9. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf, and the young lion, and the fatling together, and a little child shall lead them ; and the cow and the bear shall feed, their young ones shall lie down together, and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den, they shall not hurt nor destroy in all my holy mountain. lxxv. 25. Ezek. xxxiv. 25.

Joel iii. 18. The mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters.

If. lx. 21. Thy people also shall be all righteous.

—Rev. xx. 2, 3. He laid hold on the dragon, that old serpent, which is the devil and Satan, and bound him a thousand years.—That he should deceive the nations no more till the thousand years should be fulfilled.

Exalted descriptions are given of the peace and happiness of the Messiah's kingdom. The ceasing of war and injuries, harmlessness of beasts, the plenty and righteousness of it ; and these are described in the Revelations by the binding of Satan. Some of these are probably figurative descriptions of the really

really greater peace, plenty, happiness, and righteousness of those times. As oppressive men and kingdoms are sometimes described under the character of wild beasts, so the ceasing of oppression may be in like manner expressed by those wild beasts living peaceably with the weak.

§. III. The duration of it.

Dan. vii. 14. His dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed. 27. ii. 44.

If. ix. 7. Of the increase of his government and peace there shall be no end. Tob. xiv. 5.

Mich. iv. 7. The Lord shall reign over them in Mount Zion from henceforth even for ever. Ps. xlv. 6. Ezek. xxxvii. 25.

Ps. lxxii. 5. They shall fear thee as long as the sun and moon endure, throughout all generations. 7. lxxxix. 36. If. lx. 21.

Zech. xiv. 11. There shall be no more utter destruction, but Jerusalem shall be safely inhabited. Joel iii. 20.

2 — Luke i. 33. He shall reign over the house of Jacob for ever, and of his kingdom there shall be no end.

Rev. xi. 15. He shall reign for ever and ever. Heb. i. 8. John xii. 34.

xx. 4. They lived and reigned with Christ a thousand years.

The kingdoms of this world rise and fall ; many great monarchies, who have desolated and oppressed rather than governed the earth, have been destroyed and broken to pieces, and become as though they had never been. But the kingdom of the Messiah is not like them, it is a kingdom of God : when once it is established, it will not be governed by worldly policy, but the eternal laws of justice ; nor supported by the uncertain strength of man, but by the
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the power of God; and the event will be accordingly, that it will never be destroyed by any outward power, but continue to the end of the world.

I have here laid together what the prophets say of the Messiah's future kingdom, of which however, as it is not yet come, we should speak with caution. The general fact, That toward the end of the world the Messiah shall rule; that all the twelve tribes of Israel in their own land will be subject to him; that all the other kingdoms of the world will also obey his laws; that it is a kingdom of righteousness, both in the justice and mercy of the ruler, and the virtue, peace, and willing obedience, of the governed; that it is a time of happiness, and that it will last to the end of the world; seems to be plainly foretold by the prophets. But as to the particular circumstances of that kingdom, I would not be too positive about them. Many of the descriptions of it in the prophets seem to be highly figurative; and perhaps we cannot always know certainly which are so, and which are literal. The worldly prosperity and grandeur, the exaltation of Israel, and their superiority to other nations, is chiefly enlarged on in the Old Testament, in compliance with the Jewish desires, and conformity to their law, wherein present prosperity is proposed as their reward: on this the New Testament lays little stress, as appears by the extracts being much larger from the prophets than from the apostles. The New Testament chiefly enlarges on the power being in the Messiah, and his communicating a part of it to his disciples; and we find added, that he is to reign over the house of Jacob, the twelve tribes of Israel, that the kingdoms of this world before the general resurrection are to become subject to him, and that he will be a good ruler over an obedient people.

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§. 112. A day of Judgement.

Gen. xviii. 25. Shall not the judge of all the earth do right?

Eccles. xii. 14. God shall bring every work into judgement, with every secret thing, whether it be good or whether it be evil. xi. 9.

iii. 17. God shall judge the righteous and the wicked.

Pf. xcvi. 9. The Lord cometh to judge the earth, with righteousness shall he judge the world, and the people with equity. xcvi. 13. If. xxiv. 22, 23.

Mal. iv. 1, 2. Behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble, and the day that cometh shall burn them up saith the Lord of Hosts, that it shall leave them neither root nor branch; but unto you that fear my name shall the sun of righteousness arise with healing in his wings. iii. 2. Joel ii. 31. Rev. vi. 17.

Dan. vii. 10. The judgement was set, and the books were opened.

—Jude 14, 15. Enoch—prophefied—faying, ' Behold the Lord cometh with ten thousand of ' his faints, to execute judgement upon all. Zech. xiv. 5. Mat. xxv. 31. 2 Theff. i. 7.

John xii. 48. The word that I have spoken, the same shall judge him in the last day. Jude 6. Mat. vii. 22.

Mat. xiii. 39. The harvest is the end of the world. 49. Rev. xiv. 15.

2 Pet. iii. 10. The day of the Lord will come as a thief in the night.

Rom. xiv. 12. Every one of us shall give account of himself to God. 2 Cor. v. 10. 1 Pet. iv. 5.

Rev. xx. 12. I saw the dead, small and great, stand before God.

Mankind

Mankind are naturally sensible that they are accountable creatures, and that God will judge them righteously. Abraham and Solomon mention this opinion. David, as a prophet, speaks as of a time fixed for it; but Malachi is more full and strong, that a day is appointed when the wicked will be destroyed and the righteous saved, and Daniel prophetically represents the Judge as already seated, and the judgment begun.

Jude speaks of the Lord's coming gloriously attended to judgment as a very ancient prophecy, and the New Testament is very full that a time of judgment is appointed, that it will be at the end of the world, that all will then be judged with justice, that it will come suddenly, and to many unexpectedly, which should make men always on their guard and prepared. The 25th of Matthew and 20th of Revelations represent the whole affair strongly and affectingly; one, as it really is, future, and the other, like Daniel, as prophetically present.

§. 113. The Messiah will be the judge.

John v. 26, 27. The Father—hath given to the Son—authority to execute judgment also, because he is the Son of Man. 22. Rev. xiv. 14. Rom. xiv. 10.

Mat. xxv. 31. When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. Luke ix. 26. Mark viii. 38. Dan. vii. 10.

1 Theff. iv. 16. The Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God. 2 Theff. i. 7. Mat. xxiv. 30. Mar. xiv. 62.

Acts x. 42. He commanded us—to testify, that it is he which was ordained of God to be the judge of quick and dead. Rom. ii. 16.

Acts

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Acts xvii. 31. He hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained, whereof he hath given assurance unto all men in that he hath raised him from the dead. 2 Tim. iv. 1, 8.

80

The Son of God, the Messiah, is the person whom the Father hath appointed to be the judge of the world; this is repeatedly declared by our Saviour himself, and by his apostles, who were commanded to publish to the world that he who died and rose again for us is thereby pointed out as the judge both of the quick and dead; for which end he will come again in great power and glory, attended by the angels of God.

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§. 114. Who are to be judged.

Dan. xii. 2. Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. Is. xxvi. 19. xxv. 8.

—Acts x. 42. It is he which was ordained of God to be the judge of quick and dead. 2 Tim. iv. 1.

1 Thess. iv. 16, 17. The dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them.

John v. 28, 29. All that are in the graves shall hear his voice and shall come forth. Rev. xx. 12.

2 Cor. v. 10. We must all appear before the judgement seat of Christ, that every one may receive the things done in his body. Rom. xiv. 10.

Rom. xiv. 12. Every one of us shall give account of himself to God. ii. 6. Rev. i. 7.

79

All mankind are to be judged, every one that ever lived, for all the dead will be raised to life again, and with those who then remain alive be brought before their judge. Then will each one's countenance

countenance be according as his life has been good or bad; 'Then shall the righteous shine forth as the sun,' and the wicked, how great soever, call on the rocks to hide them from the judge.

Mat. xiii. 43.

Luke xxi. 28.

Rev. vi. 16.

§. 115. For what they are to be judged.

Eccles. xi. 9. Walk in the ways of thine heart and in the sight of thine eyes; but know thou that for all these things God will bring thee into judgment.

xii. 14. God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil.

Mal. iii. 5. I will be a swift witness against the forcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of Hosts. Zech. v. 3.

—Rom. ii. 16. God shall judge the secrets of men.

Rev. xx. 12. The books were opened, and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works.

Mat. xxv. 34—36. Come ye blessed—for I was an hungred and ye gave me meat, I was thirsty and ye gave me drink, I was a stranger and ye took me in, naked and ye clothed me, I was sick and ye visited me, I was in prison and ye came unto me.

41, 42. Depart from me ye cursed,—for I was an hungred and ye gave me no meat, &c.

xvi. 27. He shall reward every man according to his works. Rev. xxii. 12. Rom. ii. 6.

2 Cor.

2 Cor. v. 10. According to that he hath done, whether it be good or bad. Acts xvii. 31. 2 Thess. i. 8.

80

Men will be judged for all the actions they have done, whether secret or open, good or bad. So Malachi reckons up debauchery, false swearing, and oppression, and whatever is contrary to the fear of God, as what will be punished. God to whom all things are known is the witness against them; so the Revelations represent all things as it were recorded before him, we must not therefore expect to conceal our faults. Matthew speaks of acts of charity as one great means of reward, not that they are the only things, for every man will be rewarded or punished according to *all his works* whether good or bad.

§. 116. Rewards and Punishments.

Dan. xii. 2. They shall awake, some to everlasting life, and some to shame and everlasting contempt.

Mal. iv. 1, 2. All that do wickedly shall be stubble, and the day that cometh shall burn them up. — But unto you that fear my name, shall the sun of righteousness arise with healing in his wings.

— Mat. xiii. 49, 50. At the end of the world the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire, there shall be wailing and gnashing of teeth. iii. 12. Rev. xiv. 19.

2 Tim. iv. 8. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day; and not to me only, but unto all them also that love his appearing. 1 Pet. v. 4.

John v. 29. They that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation.

Mat.

Mat. xxv. 46. These shall go away into everlasting punishment, but the righteous into life eternal. 2 Cor. v. 10. 2 Theff. i. 9.

Rom. ii. 7—10. To them who by patient continuance in well doing, seek for glory and honour and immortality, eternal life; but unto them that are contentious and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doth evil.—But glory, honour, and peace to every man that worketh good.

The end of the judgement is that the righteous may be rewarded, and the wicked punished according to their deserts. It is for this that the dead will be raised, then the wicked will be burnt up, and the righteous healed. Then will the wicked be parted from the just, and cast into punishment, suffering the wrath of God, and bewailing their own folly; while those who have prepared for Christ's appearing, will receive a crown of glory, rest, and everlasting life.

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C H A P. XV.

Abstract of the above.

When Adam fell, God, at the same time he declared his punishment, promised him also a Saviour. It was indeed only a distant and very indeterminate hint; no time when, or manner how, only in general, *There shall be a Deliverer to destroy the power of the devil.* It was necessary the particulars should not be then mentioned; for if God had told Adam and Eve, already dejected with their fall, that it would be several thousand years before that Re-

K

deemer

deemer came, it might have been a discouragement rather than a comfort to them : they were therefore assured that *a Saviour should certainly come*, and might perhaps hope he would be their own son. This promise was repeated in many different ages afterward, and with more distinctness and circumstances as the time approached.

- 2 When Mankind were falling off into Idolatry, God chose one nation who should still be worshippers of the true God, and might in due time spread that knowledge among other nations. To Abraham the head of that family it was promised, that *the Saviour of the world should be descended from him* : and this promise is still further limited to Isaac,
- 3 Jacob, Judah, Jesse, and David. The time of the Messiah's coming was also fixed, to be before the entire dispersion of the tribe of Judah, while the temple of God was yet standing, and within 490 years after the rebuilding Jerusalem. From these prophecies, the Jews and the Gentiles also, were in expectation of his coming about the time when Jesus was
- 4 born. He was also to be born in the town of David as well as of his seed, and several persons were called to be witnesses that he was so. The manner
- 5 of his birth was also out of the ordinary course of nature, as his nature was above man's.

- 6 For though he was born, appeared, and conversed as a man, yet *he was before and above all*, both angels and men, in glory with the Father before the world was ; the likeness and representation of God ;
- 7 his son and word, being the revealer of his will to
- 8 men : one in will, action, and compliance with God ;
- 9 and by his appointment the maker and ruler of all things. But though so much superior to the crea-
- 10 tures, *he is inferior to God* ; his servant and messenger, from whom he received his commission, and by whom he was enabled to execute it.

With

With respect to man he is the representative of the Father; he appeared for, and ruled under, that Supreme Being, whom no mortal eyes can see. He is particularly the ruler of God's church upon earth, of the Jews before Christ, and of the Christian church since. As he was to be Mediator between God and man, he who was at first in heaven, laid aside his glory there, humbled himself, took flesh, was born as a man, and dwelt and conversed as such among us.

But before he came *he sent one to testify beforehand* and prepare men for his coming; and as there are two comings of the Messiah, so there seem to be two messengers to prepare the way for him. It was John the Baptist who came the first time as his forerunner, and had therefore a nobler office than the prophets before him; he declared he was not the Messiah, but one sent before to prepare men for receiving him, who was far his superior in time, dignity, and power. This he did at first in general, not knowing the person, but when it was afterward revealed to him, he openly testified that Jesus was he. That he was so was further confirmed by the visible descent of the Holy Ghost upon him, as the prophets had said; by several voices from heaven bearing witness to him; by his fulfilling the old prophecies concerning the Messiah; and by the gift of the Holy Ghost to his disciples, enlightening, guiding, and assisting them to understand and preach the Gospel, to confirm it with miracles and prophecy, and to have a wisdom in persecution none could withstand, and a patience to endure it none could overcome.

The Jews gloried that God had revealed himself to Israel alone, yet their own prophets say that God would hereafter *make a new covenant in the Messiah*, different from, and better, more effectual and lasting than the former. The apostles, especially the epistle to the Hebrews, which treats parti-

27 cularly of the excellency of this new covenant; shew
 28 that this was fulfilled in Christ. He is that puri-
 fier, redeemer, and corner-stone by whom we must
 be saved; to him we must hearken, and him we
 must obey; and if we reject him who is so clearly
 revealed, it is wilful ignorance, and will therefore be
 surely punished, for there is no fresh revelation to
 be expected, and they have rejected the Son of God,
 the greatest of all messengers.

29 From the prophecies of the old Testament, *the*
Jews had a strong expectation of the Messiah's coming,
 and more particularly looked for him about the
 time when Jesus was born, and probably it was this
 hope that Theudas, Judas of Galilee, and others,
 endeavoured to take advantage of for raising them-
 selves. *Many of the Gentiles had also the same ex-*
pectation, probably from conversing with the Jews,
 and from the Greek translation of the bible. The
 30 Jews had some true and some false notions of the
 Messiah; that he was to be of the seed and town
 of David, that the manner of his birth, as well as
 his words and actions, would be extraordinary, but
 they knew not that he would be more than a man;
 they overlooked the prophecies which speak of the
 sufferings of the Messiah, and regarding those only
 which mention his glorious kingdom, expected him
 as a great temporal prince, and that the Jewish state
 and law would continue to the end of the world.
 31 Therefore, as Isaiah foretold, the greater part of the
 Jews would not believe in Jesus when he came,
 though *the time will come when they also shall be*
 32 *converted.* The stumbling stone which prevented
 their receiving Jesus, was that they found him not
 such a Messiah as they expected: he came afflicted,
 and not triumphant; they expected their law, which
 they knew was from God, would continue, he came
 to let it aside for a more perfect one; they hoped
 to be exalted above other nations, but Jesus came
 disclaiming worldly power; and said the Jews should
 be

be rejected, and the Gentiles they despised should be equalled with them. The Messiah would therefore be rejected by the worldly wise of both Jews and Gentiles, the one not finding the signs of the worldly grandeur they hoped for, nor the other the deep subtilties of hidden wisdom they pretended to.

The Messiah was *to be a Prophet*, to declare God's will to his people; and the greatness of his works, and the excellency of his doctrine convinced many that he was one, and some great one too: the business of a Prophet is to teach, and that was the constant employment of Jesus. *He was also a Priest*, but of a different and more excellent order than the Jewish; and strictly speaking the only Priest in the Christian church, the ministers of the Gospel being properly successors of the prophets, the teachers of the people. As a Priest, the Messiah was to pray for the people, and reconcile mankind to God; to be the great Saviour of the world, in whom all were to believe, and by whom they were to be judged; the Mediator between God and man, *as is intimated in a few passages of the Old Testament*, but frequently and clearly revealed in the New, and that there is no other Mediator but he; who, as he at first reconciled us to God, so he still as our Advocate and Intercessor pleads for us. *He is also a King*, the son and successor of David, the great ruler of God's people in his spiritual kingdom: As such he is the most holy, the anointed, the Messiah; the mild and careful shepherd of God's flock; the Head and ruler of his Church, on whom all the members depend, and are taken care of by him; he is the king of God's kingdom, superior to, and better than, all the kingdoms of the world; and the time when he is said to be particularly appointed king, is after, and because of his sufferings; at his resurrection, when the Christian

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church, of which he is the head, was first established.

47 The Messiah came to make a new and better co-
 48 venant, and to reveal God's will more fully to men,
 and was therefore called the desire and delight of
 the world. *He was the Prophet like Moses*, but
 greater; a Law-giver as he was, yet above him as a
 Son is above a servant; and his law more perfect
 and better enforced. As the messenger of God, he
 49 was holy and good, wise and powerful, meek, mer-
 50 ciful, gentle, and instructive. As the prophets used
 51 to do some work above the power of man, to shew
 52 they were sent by God, so did Jesus work a great
 many; and the Saviour, shepherd, and gentle ruler
 of his people, chose to shew such signs as were
 works of mercy. The great gift of the Gospel is
 53 that of the Holy Ghost, useful to all men for assist-
 ance in the common duties of life, but more neces-
 sary, and given in a more especial manner, to the
 apostles, to enable them to preach the Gospel with
 success. Example has great influence over men,
 54 but that of a man is imperfect, the Messiah there-
 fore has himself left us an example of obedience to
 his own laws.

As the Messiah fulfilled the prophecies of those
 who lived in old time, *so was he also a prophet him-
 self*, and foretold many things, some of which came
 to pass immediately, others after a less or longer
 time afterward, and give assurance that those which
 are concerning things still future will also be fulfill-
 55 ed in their proper time. Among others there were
 some circumstances to confirm the faith of his dis-
 56 ciples: He knew from the beginning that Judas
 57 would betray him; he warned his disciples that they
 would forsake him when he was seized; and that
 58 Peter, generally the boldest of them, would deny
 him three times that very night: He foretold his
 59 own sufferings several times, especially when the
 time drew near, that the disciples who little expected
 it

It might be the less surprized at them ; he mentions
 that they must be at Jerusalem ; that the Jews, espe-
 cially the chief priests, and the Gentiles also, would
 be concerned in them ; that he should be mocked
 and reviled, and his death be by crucifixion. He
 gave hints of his rising again from the beginning
 of his ministry, and declared it plainly when he
 spoke of his sufferings ; he told his disciples they
 should see him again, which they did, and many went
 to meet him at a particular place he had appointed,
 more than were properly his disciples, some of those
 probably it was who doubted ; and having con-
 vinced and commissioned his disciples, he ascended
 up visibly in their sight into heaven, where he was
 before.

The great gift which Christ during his ministry
 had promised to his followers, and gave to his apos-
 tles soon after his ascension, *was that of the Holy*
Ghost, so necessary to guide and assist them in their
 preaching. By this power they were enabled to
 work miracles ; they had done so at times while
 Jesus was with them, but more constantly afterward,
 and by that means more effectually propagated the
 Gospel. But though many were convinced by these
 miracles, yet *the body of the Jews would not believe*
in Jesus, as Isaiah had foretold, being prejudiced by
 their jealousy against the Gentiles, and their false
 notions of the Messiah's grandeur. The Gospel,
 however, though small at first, continued to increase
 as seed grows up into a tree, this appears by the
 writings both of Jews and Gentiles ; and notwith-
 standing all the opposition they made, for the fol-
 lowers of a crucified master, were themselves also
 persecuted, as he forwarned them they would be.
 Peter in particular was repeatedly told that he should
 be crucified, and so he was. Such fiery trials are
 too strong for unassisted nature to resist, and did in
 fact overcome many ; but by the aid of the Spirit,

75 the steady Christians resisted unto blood. The Jews, who from the time of Abraham had been the peculiar people of God, were no longer so after the preaching of the Gospel; and Jesus repeatedly tells them, that for their unfruitfulness they should be cast off, and the Gentiles taken in; they might
 Rom. xi. 23. however be admitted into the church in common with the Gentiles, but as Jews they would be re-
 76 jected, their city and temple destroyed, their country desolated, and their people either killed or dispersed, and so they have continued ever since.

Though Jesus told Pilate, ‘*Now is my kingdom*
 77 ‘*not from hence,*’ yet it was also true that *he was a king*, and that his kingdom in this world, as well as in heaven, would be better established and better obeyed hereafter. Part of his business as a king,
 1 Cor. xv. 24. and the last part of his worldly kingdom, is to judge
 78 the world; and the suddenness of his coming for that purpose is often strongly spoken of, to warn men to be always prepared for it. The Messiah is
 79 to judge both the quick and the dead; all therefore who ever lived will be raised to life again, and stand before their judge. The Son of God, who
 80 is also Son of man, is the person God has appointed to be the judge of men; who with unerring judgment will separate the righteous from the wicked, and distribute to every one rewards or punishments, according to their deserts.

In the last three chapters we have been considering the Messiah’s own prophecies, and now return to what other prophets say about his sufferings, *a thing the Jews had little attended to*. They mention
 81 the humble pomp in which he came up to Jerusalem the last time, (celebrated by the people because
 John xii. 18. of his raising Lazarus); the different parties who combined against him, his being betrayed and sold, and his refusing to plead before those who did not
 82 seek the truth; his being mocked both by Jews
 83 and Gentiles, by the rulers and priests; his patient
 84 suffering, and that to death, which was to be by

crucifixion, and the parting of his blood shewed that he was really dead. The giving him gall and vinegar, parting his garments by lot, his being reckoned with the wicked, but buried with the rich, and being put to death without a bone being broken, as those crucified with him were served, were all mentioned by the prophets. Jesus knew that God heard him always, and in this confidence trusted in him under all his distresses, knowing that he would deliver him in due time, though the chief priests vainly imagined they had overcome him when he was crucified.

The Prophets further mention that he would *rise again from the dead*, and that before his body had time to corrupt; he arose accordingly on the third day, his disciples saw him, and were witnesses of it to the people, and Jesus bids them take notice that his body was flesh and bones as it was before, and had on it the wounds given at his crucifixion. He was the first who rose from the dead to die no more, being an example of that everlasting life which he promised to his followers; he who came down from heaven, ascended up thither again, in the sight of his apostles, who were to be witnesses of it; and he entered *for us*, to prepare us a place, and was invested with power to give gifts to men. He was exalted and had great power given him over men and angels, and is next to God himself; and that was chiefly after his sufferings, as the consequence and reward of them, being appointed head of the church, when that was established of which he was to be ruler. He came to enlighten men, by teaching them to know and practise what is right, and to reconcile man to God against whom he had sinned. His death was a solemn *sacrifice for sin*, in compliance with the established custom of expiation which had been used from the time of Adam; which need be, and was but *once only* offered, like the one entrance of the High-priest into the holy of holies,

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John xi. 42.
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Mat. xxvii.
42, 63.

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John xx. 27.
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96 holies, rather than the frequently repeated sacrifices
 of the law : by that sacrifice forgiveness of past
 97 sins was obtained for all men who repent, it was
 98 for us and for our sins that he laid down his life ;
 and by his death, and not our own imperfect ser-
 vice, we have salvation : And he redeemed and
 99 bought us, that we should live holily for the future,
 as he also did : he was that Saviour by whom the
 100 power of the devil was to be destroyed, as had been
 from the beginning foretold ; and who set us an
 101 example of patiently suffering for the truth's sake,
 if we should be called upon so to do.

102 Several of the prophets mention, that the know-
 ledge of the true God, formerly in Israel alone,
 should under the Messiah *be spread over the whole*
world ; and we find in the New Testament that it
 began to be fulfilled, by the quick spreading of the
 Gospel at first, and hints that it would be more uni-
 103 versal hereafter. The Gentiles, formerly so wholly
 given to idolatry, were to worship the true God un-
 104 der the Gospel ; this will be a means of uniting the
 two parties, formerly inveterate against each other ;
 the converted on both sides are now become one
 people, and the remaining animosity between the
 converted and unconverted will by degrees wear off ;
 105 and an universal worship of the one only true God,
 with an entire forsaking of idolatry, will hereafter
 take place.

106 *The kingdom of the Messiah is to be established in*
the earth, to be universal, great, excellent, and last-
 ing ; and that in this world before the final esta-
 blishment of the kingdom of God in heaven. Its
 107 extent is over all parts of the earth, over all nations,
 108 and over all governments ; Israel and Judah restored
a second time after many generations, and the Gen-
 tiles joining with them in worshipping the true God,
 109 are the subjects of it : It is a kingdom of righteouf-
 ness, in that the judge is just, merciful, and kind,
 110 and the people peaceable and righteous ; and is
 not

not subject to change like the kingdoms of the earth, but lasting to the end of the world. The general fact seems to be express, but it is hard to say how far the particular descriptions of it are figurative; the worldly prosperity of it is chiefly spoken of to the Jews, its being the kingdom of the Messiah, and the excellency of it, to the Christians. The closing scene at last is *calling all men to an account for their works*; the Son of God who at first created man, and afterward came down to redeem them, is appointed to be their judge at last; the persons to be judged are all men who ever lived. All things whether secret or open, that men have either done or intended, will be examined by the searcher of hearts; and according to their works, the wicked will be punished, and the righteous rewarded.

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Books printed by the same AUTHOR.

I. **D**ISCOVERIES concerning Comets,
Quarto, 1757.

Since this Book was published, I have found the following Errata and Improvements :

P. 10, N° 15 BEb = HAC

31 BE'b = H'A'C

32 SE'I = suppl.H'A'C + suppl.SE'B

41 for $\chi \psi \omega$, read $\chi \psi \omega \times \sqrt{2}$.

82 HC'—Hc' = cp = Cp.

83 for Cg read CG.

51 Tab. VIII. 4. for $12^{\circ} 26' 46''$ read $12^{\circ} 25' 5''$
for 0.59022 read 0.59018.

If in Page 9 and 10, N° 5, 6, and 37 are not correct enough, (as in a very oblique Comet they perhaps may not) SL N° 6, and SR N° 37, may be found more correctly thus :

Take SB, $S\mu$ and $B\gamma$ as found by a former construction or calculation ; and omitting N° 5 and 6, say,

former SB : former $S\mu$:: present SB : present $S\mu$

former $B\gamma$: present $B\gamma$:: former $\mu\nu$: present $\mu\nu$

ν is the point in the orbit perpendicularly over μ , and found as below.

Then $S\mu : \mu\nu :: R : t. \mu S\nu$

col. $\mu S\nu : R :: S\mu + \frac{1}{3} I\mu : SL$

To find $\mu\nu$, omit N° 37, and having by N° 39 found KM and KN,

In the Triangle $SB\mu'$ from SB, $BS\mu'$ (= $I'S\mu'$ — $I'SE'$ — BSE') and $S\mu'B$ (= $S\mu'I' + I'\lambda'I'$) find $B\mu$.

KM : KN :: $B\mu' : x$ $\therefore B\gamma - x = \mu\nu$

Then $S\mu : \mu\nu :: R : t. \mu S\nu$

col. $\mu S\nu : R :: S\mu : SR$.

Books printed, &c.

II. The Duty, Circumstances, and Benefits of Baptism. Octavo, 1771.

In this Tract the Doctrine is not first laid down, and then Texts sought out to make the opinion probable; but, as in the present work, the evidence is first laid together, and such an opinion is carefully drawn out, as seems to be the natural meaning of it.

Book printed by the late Samuel Barker.

Poesis Hebraica reffituta. Quarto, 1761.

He does not pretend to have discovered all the kinds of Hebrew metre, nor the metres of all the Psalms; but those here given seem to go by certain fixed rules, and to read like verses. And he has left a good many more, some in the same metres, and some in different; but which he had not sufficiently completed when this was sent to the press.

10 FE 58

E R R A T A.

Page	Line	for	read
3	28	Paſ.	Pf.
29	27	dearh	death
31	13	him	he
84	36	heav	heaven

f
n
e
g

e
e
n
s
s,
f.